

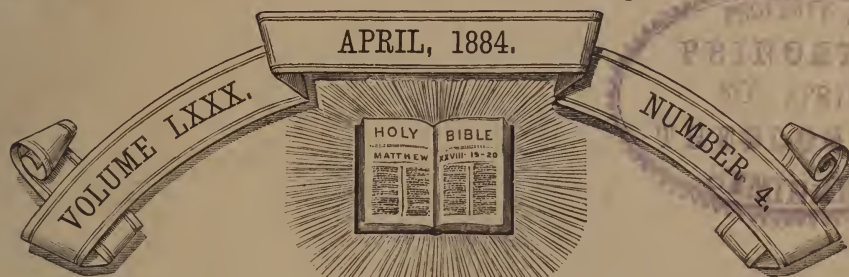
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THE MISSIONARY HERALD



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THE

MISSIONARY HERALD.

VOL. LXXX. — APRIL, 1884. — No. IV.

SIX MONTHS. — The total receipts into our treasury at the close of the first half of our financial year, March 1, amounted to \$225,682.19, an advance over those of the preceding year for the same period of only three per cent., about \$6,500. For the remaining six months, we need a resolute effort on the part of pastors and churches, with the hearty co-operation of generous individual donors, that there shall be an increase certainly of not less than ten per cent. The immediate necessities of the growing work, which is full of promise, require an advance of at least twenty-five per cent. May the Lord of the waiting harvest put it into the hearts of many persons to devise liberal things through their offerings for foreign missions during the months immediately before us.

SINCE the letters from Japan, on another page, were in print, further intelligence has reached us, indicating the remarkably hopeful state of affairs in that empire. The fear of our brethren, that the conscription of young men for the army would seriously interfere with the Kioto Training-School, has not been realized. The draft has not been nearly so sweeping as was expected, and the school will not be seriously affected, even if a plan for securing exemption for the students of the school is not successful. Reports from many parts of the empire indicate a remarkable observance of the Week of Prayer, many of the churches continuing for the second week. The expectation seems to be general that a much larger blessing than that even of the previous year is about to be received. Of one meeting it was said that it seemed nearer akin to Pentecost than any previous meeting held in Japan. The statistics for the year 1883 have been in part gathered, and, from the reports received from eighty-eight churches, Mr. Kozaki, of Tokio, estimates the number of evangelical church members in Japan at not less than seven thousand, with somewhat over one hundred churches. The gain in the nineteen churches connected with the mission of the American Board, from January to December inclusive, was four hundred and sixty-five, or forty-two per cent. The church at Imabari has received ninety, the church at Anaka eighty-nine, during the year. What a spur our Lord is giving to our faith and zeal!

It is with deep gratitude to God, that we are able to announce that the Rev. Judson Smith, D.D., now Professor of Ecclesiastical History in Oberlin Theological Seminary, who has been invited to enter upon the duties of Corresponding Secretary of the American Board, has accepted the invitation. We are sure that the friends of the Board at home, both East and West, as well as the missionaries abroad, will hail this appointment as one eminently fit to be made. Professor Smith was trained in the East, having graduated with the highest honors at Amherst, in the class of 1859, yet during his active life has been identified with Christian work in the West. In his position as theological instructor, he has manifested a deep and intelligent interest in foreign missionary work, and will bring to the discharge of his new and responsible trust powers of mind and heart which give promise of great usefulness and success. His able paper upon "China and Christian Missions," read at the Annual Meeting of the Board at St. Louis, in 1881, will be well remembered. Among his duties as one of the Foreign Secretaries of the Board, Professor Smith will doubtless have special charge of the missions in Africa and China. It will be remembered that the new Shanse Mission in China is composed entirely of members of the "Oberlin Band," while in Africa, both on the east and west coast, are many graduates of Oberlin, all of whom have personal knowledge of and a warm regard for their old instructor. We sincerely regret the loss which Oberlin will sustain, but rejoice greatly in the acquisition secured for our Missionary Board.

A CONTRACT has already been made with the New England Ship Building Company, of Bath, Maine, for the building of the new missionary packet, *Morning Star*, and the work of construction has already begun. She is to have a capacity of 425 tons, which is more than double that of the present *Star*, which measures but 184 tons. Auxiliary steam-power is to be provided, to be used when necessary, amid calms and adverse currents, and when entering lagoons. The dimensions of the present *Star* are, length, 91.7 ft., breadth, 26.6 ft., depth of hold, 9.6 ft. The new vessel is to have 130 ft. length, 30 ft. breadth, and 12 ft. depth. She will be provided with ample, cool, and healthy accommodations for the ship's company, for American and native missionaries and teachers, and is to be in all respects a first-class ship, the useful and substantial being secured, the useless and merely ornamental ignored. It is hoped that she will be ready at Boston, to load with a cargo for Honolulu, on freight, about September 20, and sail about November 1. Sailing at that date, she will have a summer passage around Cape Horn. We are glad to report that the enthusiasm on the part of the children in contributing for the vessel seems to be on the increase, and an interest is awakened among the young, which gives promise not merely of large receipts for the construction of the vessel, but a continued interest in missions in future years. May God bless the work and the workers!

It is reported from Japan that the government is contemplating, at once, the opening of the whole country to foreigners, so that, while the present extra-territoriality laws will prevail in the "Concessions," at the open ports, missionaries and others who are willing to come under Japanese laws may go where they please within the empire.

A MEMORIAL gift of \$2,000 has just been received from an anonymous friend, to be devoted especially for aid to our evangelical and educational work in Japan. It would be difficult to select a work anywhere in the world more fruitful just now in the choicest of all harvests, that of precious souls, new-born into the kingdom of grace. May God's richest blessing rest upon the giver—unknown to us, not unknown to Him.

A SERIES of brief biographies of American missionaries is in course of preparation, under the supervision of District Secretary Haydn, to be published by the American Tract Society. The first of the series, by Mrs. Douglass Putman, outlining the life of Mrs. H. A. Schauffler, missionary at Constantinople and in Austria, is already finished, — a delightful biography of a very beautiful and interesting character. Others to follow are — of Titus Coan, by Dr. S. J. Humphrey; of Dr. H. O. Dwight, by Dr. Cyrus Hamlin; of Dr. William G. Schauffler, by one of his sons; of Dr. Adoniram Judson, by Rev. P. Moxon; of Dr. William Goodell, by President S. C. Bartlett; of David T. Stodard, by Dr. J. E. Rankin; of Dr. Daniel Lindley, by Dr. H. C. Haydn; and of some eminent Methodist missionary, by Dr. J. M. Bulkley. These biographies are to be issued during the year, separately at first, for ready circulation, at about five dollars a hundred; and in one volume when completed. We hope that pastors and missionary societies will aid in circulating these sketches, which are intended to be brief, popular in style, and quickening to faith.

OUR monthly mail from West Central Africa is quite as regular as that from any mission of the Board, but it usually reaches us just at the time when the pages of the *Herald* for the succeeding month are all in type, and we are compelled to put over the letters until the next issue. Just as this number is ready for the press, very interesting communications have been received, dated Bailunda, December 26. Messrs. Sanders and Fay had visited Bihé, finding a friendly reception by the king, and were permitted to choose a location. After examining several sites, they selected two, between which a decision is yet to be made. They returned to Bailunda to prepare windows and other articles for their buildings, and hoped to remove to Bihé in a few weeks. All the mission were in good health and spirits.

AMONG the many pleasing incidents which correspondence brings to light, connected with the effort to build the *Morning Star*, is one coming from Bulgaria. At the close of a meeting at Samokov, after an address by a native pastor, 130 shares, of 100 paras each, were taken without any aid from the missionaries. This was before the plan for shares was announced from the Mission Rooms. Since that time a call for the certificates has been made, and the last report is that the Bulgarian boys and girls will probably take shares to the amount of \$50; very possibly \$100. A noble contribution, surely!

MR. WILCOX, at Inhambane, reports that there is no foundation for the rumor that Umzila is dead, but that it is probably true that he has left Umoyamuhle and has come down to the banks of the Sabia to take up his residence there.

THUS far the senior contributor for the new *Morning Star* is from the State of Maine, and reports himself thus: "Being eighty-five and more, you can count me as one of your children, if you please. I should vastly like to be as a little child. May you live to be as old as I am and continue strong the while, if God please." We have gratefully acknowledged both the gift and the blessing, and have promised to "advertise," as we now do, "for some older contributor, if such there be."

A PAPER by the Rev. Dr. Happer, of Shanghai, in reference to the statistics of Buddhism, has recently called out much comment from the newspapers. The question has more of interest than of importance. Where religion sits so lightly upon men that it is difficult to determine whether they are one thing or the other, it is of no great consequence which of the two they are. The fact as to the number of Buddhists in the world turns upon the question whether the Chinese are to be counted as Confucianists or Buddhists. Dr. Happer maintains that two hundred and sixty-five millions of the population in China, Corea, and Anam, are to be reckoned simply as Confucianists, and gives good reasons for this opinion. There is probably nothing in Confucianism to prevent one who classed himself as accepting that faith from worshiping at any other shrine, as well as at his own. The Chinese, it is said, often go straight from a Confucian to a Buddhist temple to offer worship. They may be regarded as the people, *par excellence*, who believe that religion consists in life, not in faith. But reckoning the Chinese as in the main Confucianists, and the Japanese as Shintoists, Buddhism can claim only the populations of Siam, Burmah, Thibet, Ceylon, Mongolia, and Manchuria. These countries, together with 20,000,000 Buddhists in China, Corea, and Anam, give, according to Dr. Happer, but 72,342,000 Buddhists in the world. It will be remembered that Edwin Arnold, in his "Light of Asia," gave their number as 470,000,000.

THE *Gospel in all Lands* has issued a Missionary Year Book, which contains a brief account of the countries of the world in which Christian missions are prosecuted, together with a list of the missionary societies of America, with the names of missionaries. British and Continental societies are also catalogued. The pamphlet is sold for twenty-five cents, and is a convenient compend to have at hand.

As the Week of Prayer closed at Marash, *all* the girls of the Female Seminary, both boarding and day pupils, were joyfully numbered among the acknowledged followers of Christ. To ten of them this was a new hope. Miss Shattuck, on returning to the work after years of enforced absence, finds herself both improved in health and greatly encouraged by the progress visible on every hand.

A PASTOR of a home-missionary church in Wisconsin writes: "I wish you could have seen the enthusiasm of the children last Sabbath afternoon in a *Morning Star* talk. The *Mission Dayspring* is beginning to bear fruit with the children." We are glad to say, in this connection, that the *Mission Dayspring* is increasing its circulation largely both East and West, and is like the young Timothy who "was well reported of by the brethren."

THE character of the schools in Japan is clearly indicated by two facts which are stated in recent letters. Of the forty-three girls connected with the female department of the Kioto school, only nine are receiving help, and six of these are working to pay their expenses. The other three are helped only one half, or less. As to the moral tone of the pupils, it is said that of all who have been in the Training-School at Kioto during the eight years since the school began, only seven have been detected in any immorality. To appreciate this statement, one needs to know something of the character of the schools of Japan.

CHRISTIAN sympathy toward missionaries, home and foreign, frequently finds expression in the preparation of boxes, which are forwarded to those who sometimes do not know, personally, the kind friends who thus seek to confer a favor upon them. We have heard that, in the case of home missionaries, these boxes have not always been wisely prepared. In the case of foreign missionaries the liability to such mistakes is increased. It is so desirable that every good and generous impulse should be directed by the best economy, that it seems a duty and a kindness to say that sometimes boxes are sent to missionaries in foreign lands containing articles which are not serviceable, while the cost of freight and other expenses renders them rather a burden than a help. The closest consideration of the climate, and of the circumstances under which the people live, is necessary for the proper adaptation of all articles of clothing or household furniture. Except as information is obtained from intimate acquaintance, or from personal correspondence with the missionaries, there can be little hope of meeting their needs. All literature, too, which is not fresh and valuable, is of little service to busy missionaries. Neither can they distribute reading matter in English among the natives with whom they labor. The kind feelings which prompt such gifts are heartily appreciated; and the recipients of them would be slow to imply that they are not useful. Still, the facts should be known by the good friends in this country.

OUR friends are sometimes puzzled over the boundaries of our missions, especially when they adjoin each other, and wonder is expressed that they are made of such irregular shape. They are usually organized with reference to the ease of communication between the several stations, so that there can be conferences between the members of each mission. For instance, Trebizond, heretofore connected with the Eastern Turkey Mission, and much farther to the east than some of the stations of that mission, has recently been transferred to the Western Turkey Mission, simply because, having water communication by way of the Black Sea, it takes but three days to go from that point to Constantinople, the centre of the Western Mission, while it might take two or three weeks to reach Mardin or some other station of the Eastern Mission. Dr. Parmelee and his wife, who are now alone at Trebizond, are finding a hopeful opening for missionary labor in that region.

THE best Christian apologetics are Christian missions. Never are the divine origin and power of the gospel so apparent as when this gospel is carried, with living faith and devotion, to the sinful and benighted.

PROFESSOR SAMUEL WELLS WILLIAMS, LL.D.

BY PRESIDENT NOAH PORTER, LL.D., YALE COLLEGE.

DIED at New Haven, Connecticut, March 16, 1884, Samuel Wells Williams, LL.D., aged seventy-two years, for twenty-three years a missionary in the service of the American Board of Commissioners, for twenty years secretary and interpreter to the legation of the United States to China, and for nearly eight years professor of the Chinese language and literature in Yale College.

The character and career of Dr. Williams were so distinguished for usefulness and honor, and his interest in the missionary work was so ardent and sustained, as not only to justify, but to require, a brief notice in the *Missionary Herald*.

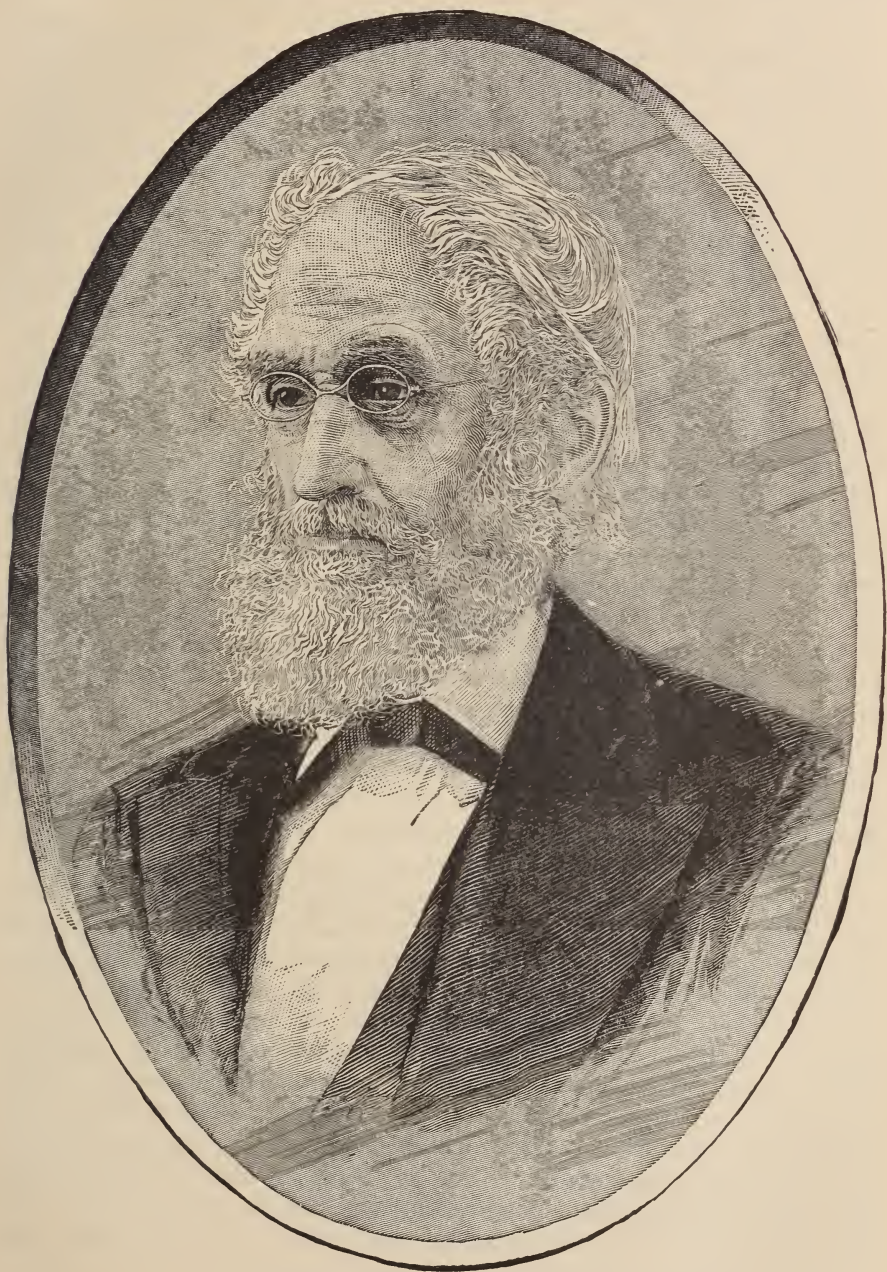
He was born in Utica, Oneida County, New York, September 22, 1812, and was the eldest son of William and Sophia Wells Williams. His father was a prominent and greatly esteemed citizen, who was largely engaged in the book trade, as also in printing and book-binding. He was an eminently public-spirited and prominent citizen. When, in 1813, an attack upon Sackett's Harbor was threatened, he was the first and most active man in Utica in measures of defence, and subsequently, when upon the staff of General Collins as Colonel Williams, he was valued as highly as a soldier as he was esteemed as a citizen. After the war was over he was at the head of the fire department and was relied on for his energy and skill. During the ravages of the cholera in 1832, he seems to have been a hero in daring and an angel for sympathy, and narrowly escaped with his life.

He was equally prominent in religious activity and zeal. From 1812 to 1836, he was an elder in the First Presbyterian Church, and was prominent in the Sunday-school and Bible-class. His wife was especially lovely, bright-minded, zealously and actively Christian, and earnestly devoted to the cause of Foreign Missions. Two of her sons, under her inspiration, were given to the work of missions, — Samuel Wells and William Frederic, — the latter dying at Mardin, February, 1871, after twenty-two years of missionary service in Turkey.

The youth of our friend was passed at a time of great religious zeal, activity, and enterprise. In his father's house, under his mother's inspiration, in the Sunday-school, in which he received a prize for having learned the New Testament through, in the sweeping revivals of religion under the direction of the Rev. Charles G. Finney, he could hardly remain unmoved, and it is not surprising that we learn that he could distinctly recall the time and place when, in response to Mr. Finney's fervid appeal, he consecrated himself to the service of Christ.

He was early of a bookish turn, as he could scarcely be otherwise in a house where books were printed and bound and sold. He acquired some skill in the printer's craft while a school-boy. He was early destined for a college training, but, being with his companions (among whom were the eminent Professors Dana, of Yale, and Gray, of Harvard) specially interested in natural science and history, he was induced, in 1831, to enter the Rensselaer Institute at Troy. While a member of this institution, in April, 1832, he received an invitation to go to China as a missionary printer for the A. B. C. F. M., which invitation he decided the following morning to accept. He accepted it, however, on condition

that he should have from twelve to fifteen months to perfect himself in several particulars pertaining to the working of a printing-office. The condition



PROFESSOR SAMUEL WELLS WILLIAMS, LL.D.

was reluctantly acceded to on the part of the Board, but that he should make it was characteristic of the man. Thoroughness and forecast were as character-

istic of him as were self-sacrifice and promptness in the discharge of every duty. Insight and comprehensiveness of judgment, leading to self-reliance and boldness, were connected with rare unselfishness and public spirit.

He sailed from New York, in the ship *Morrison*, June 15, 1833, and reached Canton, October 28, where he was welcomed by Messrs. Bridgman and Stevens, the latter a seaman's chaplain. A press had been sent out by benevolent individuals connected with the Bleeker-street Presbyterian Church, which he found in operation, and which continued to be used till 1851. The *Chinese Repository*, commenced in 1832, by Dr. Bridgman, who was assisted by Mr. Williams soon after his arrival, was subsequently superintended by him for twenty years, till its suspension. In 1835, Mr. Williams went to Macao, where there was a printing-press, and in seventeen months he completed Medhurst's Dictionary. In July, 1837, he sailed, by invitation, in the ship *Morrison* to Lew Chew and Japan, to return some shipwrecked Japanese sailors. The voyage was unsuccessful, the vessel not being allowed to land. But, by the aid of three of these sailors, Dr. Williams acquired the knowledge of the Japanese language, and from 1839 to 1841 he made an imperfect translation into that language of the Book of Genesis and the Gospel of Matthew. Between 1837 and 1844, he completed the "Easy Lessons in Chinese," the "Commercial Guide," second edition, and the "English and Chinese Vocabulary," and from 1837 to 1839 assisted in preparing the "Chrestomathy." In 1844, the printing-office was removed from Macao to Hong Kong, and soon after Dr. Williams accepted an invitation to visit his native land by the overland passage, via India, Egypt, and Europe. While in America, he prepared and delivered a course of lectures, for the purpose of procuring at Berlin, Germany, a font of Chinese types, which lectures were used in the preparation of the first edition of "The Middle Kingdom."*

On November 27, 1847, he was married to Miss Sarah, eldest daughter of Mr. John Walworth, of Plattsburgh, New York, a lady of singular excellence, who died in New Haven January 26, 1881. To them were born five children, of whom the two younger survive, a son, Frederic W. Williams, A.B., Yale College, 1879, and a daughter, the Hon. Mrs. Sophia W. Grosvenor, of England.

After his return from America, the printing-office was brought back to Canton, the *Chinese Repository* was brought to a conclusion as soon as possible, and the publication of the "Tonic Dictionary," in the Canton dialect, was commenced. In 1849, the degree of LL.D. was conferred upon him by Union College.

In 1853, the American Government concluded to attempt the opening of Japan, and he was invited to accompany Commodore Perry, as the interpreter for the expedition.† Returning in August, 1854, he resumed his missionary work, carried through the press an edition of the "Tonic Dictionary," and in 1856 published the fourth edition of the "Commercial Guide." In September, 1855, he accepted the appointment of secretary and interpreter to the American Legation, but his connection with the American Board did not cease until 1857. In the destruction of the foreign factories at Canton, his printing-office was

* New York: Wiley & Putnam.

† Dr. Williams received from the United States government the sum of \$2,705 for his services as interpreter, and placed the amount immediately to the credit of the American Board, for the Canton Mission. Other large pecuniary gifts were made by him for the same object.

destroyed. Hon. William B. Reed was appointed minister to China in 1856. Arriving in October of the same year, he was joined by Dr. Williams as secretary and interpreter. In March, 1857, he accompanied the minister to Shanghai and Tien-tsin. The four powers, England, France, Russia, and the United States, had made simultaneous treaties, which opened China to all these countries. In each of these treaties is contained substantially the same stipulation, namely: * "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

In July, 1859, Dr. Williams accompanied the Hon. John Ward, the American minister to Peking, to ratify the treaty made by Mr. Reed in 1857-58. In March, 1860, he left China on leave to visit the United States, returning in the autumn of 1861. In 1862, the Hon. Anson Burlingame, minister to China, removed the legation to Peking, and at the same time Dr. Williams removed his family there permanently. In 1863, the fifth edition of the "Commercial Guide" was published, much enlarged. In 1863, he commenced his preparations for publishing the Syllabic Dictionary of the Chinese Language, and in 1874 was able to issue an edition of one thousand copies, a second edition following in 1882-83.

On the twenty-fifth of October, 1876, Dr. Williams bade adieu to China, after a residence of forty-three years of arduous work, having arrived in China the twenty-fifth of October, 1833. He established his residence in New Haven, and in 1877 was elected professor of the Chinese language and literature in Yale College. In 1881, he was elected president of the American Bible Society, and also of the American Oriental Society.

At New Haven he lived a retired but a most busy life, and had the satisfaction of furnishing for the press a new and greatly improved edition of his "Middle Kingdom," which has been acknowledged from the first to be the classic upon the empire in the English language. This work was completed only a few weeks before his death.

Dr. Williams's life in China was most laborious from its beginning to the end. The first half of his life was spent in the unostentatious, but important, duties of a missionary printer and editor, conjoined with laborious research, and this largely in an untried field, involving the mastery of two languages, the most diverse from those of the Western world; and in the exploration of the history of two mysterious empires, against the active hostility and stubborn contempt of their officials and populace. In this field his Christian devotedness and singular laboriousness were known and read of all the Christian world. In the last half of his career he held official positions of more or less distinction in the service of his own country, and was brought into intimate relations with the representatives of the great European Powers. In these responsible and sometimes critical positions, he not only brought honor to his country, but honor also to the cause

* Amer., Art. XXIX. British, Art. VIII. French, Art. XIII. Russian, Art. VIII.

of Christian missions, never forgetting the missionary in the diplomat, nor dishonoring the Master to whose cause he had given his heart and his life. Like Franklin, beginning as a printer, he was called to stand before kings; but he never forgot his Master in heaven, nor the greater than any earthly kingdom which He is establishing on the earth. When on one occasion he spoke to the students of Yale College of the certain triumphs of this kingdom, it was with the enthusiasm of youthful consecration and the confidence of lifelong service.

Few men were better fitted in temperament, in intellectual tastes and habits, in moral energy, and in spiritual self-consecration, for the constant and unsparring drudgery involved in such a life. Few men, it is believed, have put their powers and gifts to a more constant and productive use. His elastic spirits, his wakeful curiosity, his minute observation, his loving sympathy with man, and his affectionate trust in his Divine Master, seem never to have failed. His interest in nature and in natural history never abated. The taste for botanical studies, which began with his youth, continued to the day of his death. He observed and discovered in China the habits and varieties of flowers with the same zest and the same success which he had manifested when a youth in Utica. The vicissitudes of his life were also manifold. He encountered not a few perils by land and by sea, during the long life which he lived from 1833, when China was almost sealed to every Western ship and every European citizen, and Japan cannonaded and drove back the ship which brought to their homes her own shipwrecked citizens. He lived to see the Imperial Palace at Peking in the hands of English and French invaders, and Japan seeking sympathy and aid from those Western powers which she had so carefully excluded from her soil. Above all, he had seen the Scriptures translated into the languages of both these countries and, largely by his own instrumentality, freely circulated, and the freest and fullest toleration secured by treaty with all the Great Powers of the world for the profession and propagation of Christianity by the inhabitants of China. The simple and childlike faith which had been inspired by his mother's zealous sweetness, and enforced by his father's enterprise, and had sent him to China for his lifework on the notice of a day, enabled him always to see light and hope along the long and often lonely pathway the earlier missionaries to China were compelled to travel. The buoyant and cheerful temper which made sunlight for others whenever he was present also reflected unbroken sunshine into his own soul. The Christ, who dwelt ever in his thoughts as the Hope of Glory, enabled him to find indications of hope in the social and spiritual movements which he had watched so closely for more than a generation, and oftentimes from points of view which gave him almost the outlook of a prophet. He was not the man to exaggerate under the impulses of an excited fancy, but whether it was in fancy or from fact, it is a fact that toward the end of his life he spoke with glowing and almost prophetic confidence concerning the changes which were to befall China and Japan within the next generation. He was by himself and in his words a living and speaking witness of the dignity and inspiration of the missionary calling and the missionary spirit when it becomes an inspiration.

There was much in the closing years of his life to admire and almost to envy. The sweetness and simplicity of his character made friends for him with all who

met him. It is no exaggeration to say that every casual acquaintance was illumined and inspired by the briefest interview. Though feeble in body and with impaired eyesight, he maintained his habits of close and constant literary occupation. A little more than three years ago the companion of his missionary life and the light of his house was taken from his home. A few months after, a partial paralysis enfeebled his limbs and his speech and somewhat impeded his power of thought. But his elastic spirit refused to be bound or depressed, and he seemed almost as buoyant as ever, as he smiled at his own infirmities. He sought employment with his hands almost to the hour of his death, and in the quiet but unspoken triumph, nay rather in the unspeakable serenity of the peace which Christ gives to those who are eminently his, he breathed out his life.

A CENTURY OF THE MONTHLY CONCERT OF PRAYER.

THE idea of concert in prayer is not of recent origin. In 1744, an attempt was made by a number of Scotch ministers to secure more united and concerted prayer for a general effusion of the Holy Spirit "on all the churches of the Redeemer, and on the whole habitable earth." The Saturday afternoon and Sabbath morning of each week, and more solemnly the first Tuesday of each quarter of the year, were specially commended to Christians for such seasons of agreeing intercession. Many pious hearts in Great Britain, and some on this side of the ocean, caught the flame of this quickening influence, and "praying societies" were gathered and maintained in various places, in both countries. The sacred fire touched the heart of our own Jonathan Edwards, who was moved to write an elaborate essay, entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." These efforts and influences culminated at length in the adoption of a Resolution by the Nottingham Association of Baptist Ministers, in June, 1784, "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." A private memorandum of Andrew Fuller, July 9, 1784, is in these words: "Read to our friends this evening a part of Edwards's 'Attempt to promote prayer for a revival of religion,' to excite them to a like practice."

The circle of churches acting upon this suggestion widened, though somewhat slowly, every year. A few American churches, it is believed, kept alive the old Quarterly Concert, from its institution before the middle of the last century. A few more began the observance of the Monthly Concert at about the time of the sailing of the first missionaries of the American Board, in 1812. But the observance of this Concert did not gain very general prevalence until the year 1815, when it was urged and enforced by the *Panoplist*, of which magazine the *Missionary Herald* is a continuation, and almost immediately introduced by large and increasing numbers of local churches. After some twenty years it was found that not a few pastors and churches, from the difficulty of gathering a full attendance upon Monday evening, had transferred the Concert to the first Sabbath evening of the month. Several missionary and ecclesiastical bodies favoring this

change, the subject was discussed at the meeting of the American Board in 1838, and, though no action was taken, it would appear that this change had been widely, though not universally, approved. Of late years some churches, which are accustomed to hold public preaching services Sunday evening, have transferred the Missionary Concert of Prayer to the evening of the weekly prayer-meeting following the first Sunday of each month.

There is some reason to fear that, with the present generation of Christian believers, this Concert has less interest and sacredness than with the generation retiring. They felt that it was as divine as the very institution of missions; that the church *at home* could not otherwise obey the command to go forth preaching the Word to the ends of the earth; and that it was treachery to the Lord, and to those whom they had sent forth in their name to disciple all nations, to lay upon them such a commission, and send forth with them no volume of united, agreeing prayer.

Shall not this monthly Missionary Concert of Prayer, if it has decayed, be revived? or, if it abides, be greatly reinvigorated in power? Select the most convenient evening in the first week of each month. Set it apart, and consecrate it, and make it sacred to this observance. Write a vow before God in your closet to keep this Concert of Prayer. Come, young and old; come in fair weather and foul; come fresh or weary; come to please Jesus, to take upon your willing hearts the tender pressure of his last command: and your souls will reap a full reward; the welcome of your waiting Lord will greet you and rest upon you, and the world's redemption will be hastened on.

COREA: ITS CONDITION AND PROSPECTS.

THE eyes of the Christian world are now turned with special attention toward Corea, and authentic information is eagerly sought. The interest which centred in China and Japan, a few years ago, at their opening to the outside world, is now renewed in the case of this kindred people. The "Hermit Kingdom" is coming into the friendly intercourse of the nations, and needs, and will receive, the light and civilization of the gospel.

Corea, in the native tongue, Chô-sen (or Morning Calm), is a large peninsula, not unlike Florida, extending from the eastern Asiatic coast, just north of China, in a southeasterly direction, and separated by the Yellow Sea from China on the west, and from Japan, on the east, by the sea of Japan. Besides the peninsula proper, it includes a part of the mainland, together with many adjacent islands of the Corean Archipelago, the King of Corea being well styled "Sovereign of Ten Thousand Isles." It is somewhat less than six hundred miles in length, by about one hundred and thirty-five miles in average width, extending from the forty-third parallel ten degrees southward, and on this continent would just about fit in between Boston and Charleston, with much the same climate and variety of productions. It has an area of rather more than eighty thousand square miles, or as large as the whole of New England with a third of New York, containing a population of some ten millions, for the most part in great poverty. Its soil is very fertile, its rivers small, its surface diversified and mountainous. All the

domestic animals abound, except sheep and goats, while in the wild line the tigers and panthers are especially fine, their skins forming an important article of commerce.

The Coreans are of Mongolian extraction, like their Chinese and Japanese neighbors, whom they resemble in general characteristics. Being under the suzerainty of China, the Chinese language and literature and manners are most in vogue among the upper classes, while the masses of the people are most in sympathy with the habits and feelings of the Japanese.

The policy of isolation from other nations has been successfully maintained for centuries by a despotic and military government, rather than by the sympathy of the people. Not content with the natural barriers of sea and mountain, it desolated the circuit of shores, that no one might be tempted to land; while on the north, from sea to sea, a broad tract of territory, sixty miles wide, was turned into a wilderness; to accomplish which, four large cities and many villages were ruined and suppressed.

In religion, the Coreans are mostly Buddhists, while Confucius has a large following. During the missionary activity of the Jesuits in Japan, some centuries ago, an attempt was made to introduce Romanism into Corea, with partial success, and renewed a hundred years ago; but the government was bitterly hostile, and the converts were subjected to cruel persecutions. Nevertheless, some thousands of Romanists, at the present day, are scattered through the country.

After the massacre of the French missionaries, twenty years ago, Corea was invaded by France, without special results; but the movement has been followed up by other nations so successfully that the country is now practically open, with commercial treaties already made with England and the United States. And though the attitude of the government is still very hostile to Christianity, the day seems not far distant when their boasted civilization of four thousand years will yield to the power of the new faith. The best qualified instrument to accomplish this is undoubtedly Japan. As, in the early centuries, Ireland gave learning and religion to the Continent, so, ages ago, Corea sent her scholars and missionaries to Japan with the literature of China and the religion of India. Now Japan is ready to return the benefit with a higher and richer blessing. The Japanese churches are beginning to feel the impulse, and gird themselves for the work. Already two translations of the Scriptures are in progress, and well under way: one by the converted Corean noblemen, Rijutei, in the Chinese characters, to be published by the American Bible Society; the other, by the Rev. John Ross, of Moukden, under the auspices of the British and Foreign Bible Society, in the beautiful phonetic vernacular of the people. Both of these translations, we trust, are among the destined instrumentalities for the regeneration of the nation. Already the people are crying out for the Word of life. Hundreds of portions of the Scriptures have been distributed. Mr. Ross is employing native colporters to scatter them by sale and gift, who report the greatest interest wherever they go, often hearing it said: "This is a religion much superior to our Buddhism. Why did we not know of it years ago?"

May the day be hastened when all that teeming peninsula, and every beautiful island, shall resound with the praises of Immanuel.

Letters from the Missions.

Madura Mission.

A TEMPLE AND A SUNDAY-SCHOOL.

MR. J. S. CHANDLER, of Pasumalai, in a letter of December 24, gives the following interesting account of a new Sunday-school started in a village under the very eaves of a heathen temple. He says:—

“A week ago, Pastor Barnes and I went to a village in which an old man of the thief caste is a candidate for baptism. We drove two miles and walked three or four more, to reach the place. If this old man prove a true servant of Christ, as he claims to be, it will be the beginning of a good work in that region, where, I suppose, there has never yet been a Christian convert.

“A new Sunday-school which I have started in Tirupurangundram, the village nearest to us, is one of great interest to me. This village is famous for the temple of Subramanian, another incarnation of the same god, Skanda, that is worshiped in Palani. Skanda was the son of Siva. Every Monday and Friday are days of worship, when many come from Madura with offerings to pay for prayers. Monthly feasts are held in his honor, and special festivals that draw multitudes occur during the year. Our Sunday-school is close by the temple, in an open stone building, occupied by the day-school, which forms the basis of the other school. The day-school is taught by a friendly Hindu, and is attended by Hindu boys connected in various ways with the temple, and by a few girls, some of whom are doubtless preparing to become common temple dancers.

“These children and a crowd of transient listeners gather every Sunday morning to learn and to listen. We are regularly interrupted by the passing of the temple elephant as it returns from the sacred tank, where Subramanian was born, bearing a Brahman priest and a brass pot of sacred water for the daily ablutions of the idol. I have no hold on the people, the teacher, or the scholars, or the building, except by the interest they feel.

Every Sunday thus far they have had wreaths prepared to put around our necks, and their willingness to join in chanting the Lord's Prayer at the close shows what an opportunity is given us to teach them. I hope that these opportunities for Christian work will prove an inspiration to our theological students to exert themselves in doing good.”

Hong Kong Mission.

WORK IN THE COUNTRY.

WE give below extracts from several letters of different dates, from Mr. Hager, of Hong Kong, narrating what has been done by himself and Mr. Jones, with one or two Chinese helpers from America, during the autumn months. He says:—

“Lee Sam, who has been distributing Bibles during the summer, and preaching wherever he could, returned to Hong Kong a few days ago, with somewhat impaired health. During his absence he has sold four hundred and thirty-three portions of the Scriptures, chiefly in San Ning and Hoi Ping districts. He has visited some fifty villages, and reports that occasionally he met with some opposition.

“Mr. Jones has returned again to the country, and stationed himself at San Chak, where he has leased a house for ten years. His design and object will be to have a central station at San Chak, and then preach in the surrounding villages. I regard his work as very hopeful, and though he has not commenced active operations, still he is preparing for extensive work.

“Lem Chung, who has recently returned from California, I have also sent out with tracts and books, and told him to preach the gospel to his relatives and friends. He has obtained his parents' promise not to compel him to worship the ancestral tablets. I hope that God will abundantly bless his labors.

“Mr. Jones has organized a small church of four members in Sheung Chak,

and the work there seems to be very hopeful. He states that there were ten Christians present at the communion. He hopes very soon to open several day-schools, and is very strongly in favor of opening these schools throughout the country. It is an interesting fact concerning his work that the people are very friendly, and also that Sheung Chak is a central place, where a great many Chinese from Boston and California have their homes."

FIRST FRUITS.

"On the twenty-third of September, I baptized a young man, who is a teacher in one of the Hong Kong schools. It was something new to me, and I was devoutly thankful that God permitted me thus to consecrate a young life to the service of Christ. When I realize that others have toiled here for years without seeing any fruit of their labors, it is certainly very encouraging to me to witness this first ingathered sheaf. The young man had been a member of our evening school, and was a regular attendant. I have great hopes that he will become an earnest laborer for Christ."

TOUR IN THE SAN NING DISTRICT.

"For a number of weeks I had been anxious to make a tour of observation in the San Ning district. Patiently I waited for the heat of summer to pass away. At length I found myself, in company with Mr. Jones, sailing out of the Hong Kong harbor into the Pacific Ocean, and from thence taking a southwesterly course to the city of Quang Hoi. Here we landed, and sought the hospitality of a Chinese Christian in charge of a Presbyterian chapel. This chapel was, however, only a Chinese shop, fitted up so as to answer the purpose of a house of worship; and surely it was a rude one at that, but the best that could be found. It stood without the city, for no one has yet been able to enter the city and buy or rent a house suitable for worship. Quang Hoi is in this respect similar to very many of the cities of South China. I know of no chapel in the San Ning district within a city, but all

that has been accomplished has been through the stations situated in market places. There is yet a great deal of waiting necessary before we can enter any city; and this is true of nearly all the village towns. Missionaries may indeed visit them, but they are not allowed to purchase property or rent mission houses.

"From Quang Hoi we proceeded, on foot, to Sheung Chak, where we found a commodious house of two rooms as our mission chapel. In one room a Chinese teacher taught two or three boys during the day, while in the evening a preaching service was held for the Chinese. Here I had the pleasure of seeing, for several evenings, some fifty or sixty boys and men gathered to listen to the truth spoken by Mr. Jones and by one or two Chinese helpers. No doubt the presence of a new foreigner had something to do with the unusual number in attendance. Sheung Chak is a market town, where, every five days, the Chinese come together to dispose of their articles. On these days the attendance at the chapel is quite large.

"From Sheung Chak we journeyed to Sam Kap, about nine miles distant, where we found a large market town, seemingly a very good place to open a station, if any sort of a house could be secured for a chapel, and the right man could be found to be stationed there."

SAN NING CITY AND MACAO.

"Another nine miles brought us to the principal city of this province, which is estimated to have a population of some fifty thousand. San Ning City has thus far resisted all attempts of missionaries to enter its gates; so that no house of worship is found inside the city walls. The English Wesleyans have a chapel in the suburbs, but their efforts to secure a house in the city have thus far failed. Several of our California Chinese Christians are found in this section of our field, and I should be happy to see the day when we could have a Christian school and chapel in the city.

"But we press our way still further to the north, until we come to another very

large valley, where no house of worship is located. We visited a few of the villages and market towns, and spoke to the people. Generally we were received with courtesy, yet on several occasions our reception was anything but pleasant. The people are still averse to receive the foreigner's religion.

"In the Au Fuk region there is also another large field waiting to be opened; but here, as everywhere else, they are unwilling to permit us to have a house for preaching purposes. This seems a very desirable place, as it is in close connection with Macao, and could easily be reached from that point. It might become one of our principal stations, as it is the home of many California and Boston Chinese, who, no doubt, would aid the work. At present there is no work done in Macao by any Protestant denomination, and it would seem, perhaps, to fall to our lot in the future to open a mission station there, where *our first* missionaries labored. Early missionary efforts failed, but I hope and trust that, if God permits us to occupy this field, we may be able to do something. It is not by might, nor by the wisdom of this world, that these heathen can be reached, but by the Spirit of God."

THE PROSPECT.

"In one of my journeys with Mr. Jones, we ascended a large mountain, where we could overlook the country to a great distance. As far as the eye could reach were seen these thickly scattered villages, where the real yeomanry of the Chinese live. I need not say that the view gave us a very good idea of the vastness of the work and the great need of laborers to work in God's vineyard. We feel ourselves as a drop of water in the great ocean, very small among these thousands and millions of people that are yet in the thralldom of sin. But it is the part of true wisdom and Christian faith not to be discouraged by the vastness of the need, but to commence and do the work which God has placed next to our door. As far as we are able, we hope to make use of the American Chinese. To many of them America is

a far more pleasant home than this land, and most of them are eager to return. I trust, however, that some of them will be led to exclaim with the Apostle Paul, 'Woe is me if I preach not the gospel.' China is being sown with religious tracts and Bibles; but the time has come when we need preachers, who shall *preach, preach, preach* the truth thus scattered. Would that the windows of heaven were opened, and God would descend and anoint many of these Chinese lips to preach the Word. In God is our hope; in him we *shall* trust."

North China Mission.

TOURING AMONG THE VILLAGES.

MR. ROBERTS, of Kalgan, writing November 27, gives interesting accounts of three recent tours among the villages embraced in the Kalgan field. From drawings sent by Mr. Roberts, the accompanying map has been engraved. The region is very mountainous, with villages two or three miles apart in every direction. On his first tour, in June, to the eastern part of the field, he was accompanied by three native Christians, one a helper newly licensed to preach, and the other two pursuing their studies, "all young men, strong, zealous, and amiable." Mr. Roberts says:—

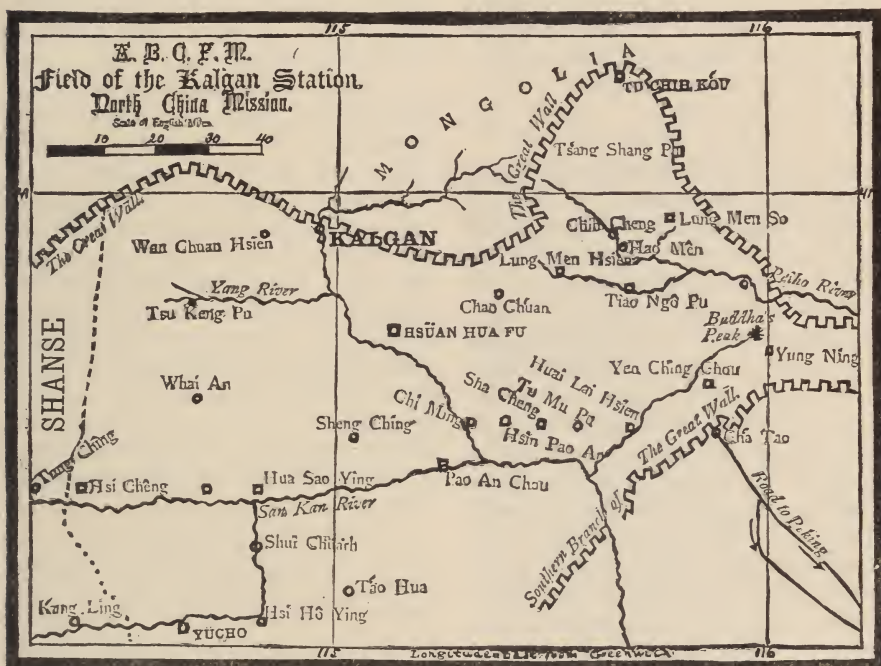
"We had three donkeys, a large one to carry our baggage, and two small ones to ride. Two of us rode and two walked, taking turns. We went to Hsüan Hua Fu, then to Chao Chuan, Lung Mên Hsien, Tiao Ngò Pu, and Chih Chêng Hsien. Six miles south of the last place, at Hao Mên Ling'rh, we found four men who showed some interest in the gospel, and a desire to learn. At Chih Chêng Hsien, we found that one man, who had bought and read many of our books, desired to join the church; but, being very busy, because it was the time of the great annual fair at that city, and his time not being his own, he could not be examined until we should come again. From that place we followed the valley road to Lung Mên

So, which is nearly equal to Chih Chèng in size.

In our route from Kalgan to this point, we had preached in almost every village we had passed. Our method was as follows: Having reached a village, we put the baggage on the ground, to give the donkey a rest. The people would gather around, to see what we had to sell. It would take some words to explain that we were not pedlers of foreign cloth and needles, nor traveling physicians, nor

the people seemed frightened by our singing, called the children in, shut the doors, and left us alone in the street.

From Lung Mèn So, we went over the mountains thirty-seven miles to Yung Ning. Here we spent two days, selling books at a fair, and preaching in four of the neighboring villages. The farming people of the villages are more honest, and better inclined to hear the gospel, than the tradesmen of the cities. We found at Yung Ning a man who had bought



fortune-tellers. Using these explanations as an introduction to our sermons, we went on to preach to them for an hour or two, the four of us talking in turn to the whole crowd, or simultaneously to separate parts of the crowd, as seemed best. Preaching an hour or two in each village, we could not average more than three or four villages a day, traveling, to reach them, ten or twelve miles, at the rate of a little over three miles an hour. This made a full day's work. In many places we had attentive audiences. In only one,

many of our books from one of our colporters a year or two ago, had read them with interest, and was eager to buy more. He bought from us the Pilgrim's Progress, the only book we had which he had not. He seemed very glad to speak a good word for us, and to argue the truth of our religion against the errors of his heathen fellow-townsmen. The colporter he had met was an old man of not much ability, over seventy years of age, who worked for us on small wages, and whose work we feared would be fruitless. Now we had

found proof of his having done some good. The man who had bought the books showed that he was not wholly free from superstition, by asking us, in sober earnest, whether the characters in Pilgrim's Progress could 'jump'!

"From Yung Ning we returned to Kalgan by way of Yen Ching Chou and the Peking road. This road, from the capital through Kalgan to Mongolia and Russia, is the most traveled road in all this region, and therefore has the best inns, but the most dishonest, money-loving people. We preached all along the route, but with no incident of special interest, and reached Kalgan on June 29, after a journey of twenty-one days."

TOUR TO YU-CHO.

Mr. Roberts's second tour was in September, to Yü-Cho and vicinity. Mr. Crossett, a Presbyterian missionary, accompanied him, together with the helper of the previous tour. He writes:—

"We three rode one donkey in turn, and followed the same plan as on the tour above narrated, traveling only a few miles each day, in order to spend more time in preaching. But after a few days the busy time of harvesting began, and we could not get any one to hear us in the villages. We saw nearly all the native Christians, exhorting and teaching them as much as time would permit. I was much pleased at the zeal shown by the brethren at Hsi Ho Ying, where they have started a small chapel of their own, and hold daily evening meetings for Bible-reading and prayer. There were no further incidents on this tour. We returned to Kalgan on October 5."

ON THE EDGE OF MONGOLIA.

Mr. Roberts started on his third tour, October 10, to the eastern part of his field, accompanied by the helper, and by Mr. Crossett a part of the way. Of this tour, he says:—

"By four days' travel, mostly uphill, we reached Tu Shih Kou, a city in a mountain pass on the edge of Mongolia, nearly eighty miles northeast of Kalgan.

There we spent the Sabbath. The next day my room at the inn was crowded all day with visitors, the worst-looking set of opium-smoking men I ever saw. They bought a large number of books. The next day we went southward, preaching in every village. We took a circuitous route through the country north of Chih Chêng Hsien, so as to reach a large number of villages. One of them is named the Village of Gentlemen. At one place, Tsang Shang Pu, which, being interpreted, means the Azure Upper Village, we found one man who seemed interested in hearing our message. He promised to stop both drinking and selling wine.

"At Chih Chêng Hsien, we found the inquirer, whom we met in June, still anxious to join the church. He seemed to understand more of Christian doctrines than of Christian duties. We exhorted him to abstain from idolatry and wine-drinking, and he promised to do so. Both he and the man at Tsang Shang Pu have been moderate drinkers for over twenty years. We intended to give this man instruction about keeping the Sabbath, and other duties. He said he would come and see us again in the evening; but he did not, and the next day he excused himself as too busy. We fear he was deterred by the opposition of his friends.

"We went on by the river road to Lung Mên So, and around to Hao Mên Ling'rh, preaching in the villages, where we had preached on a previous tour. We spent our third Sunday at Tiao Ngô Pu. Here there was a man who came to us repeatedly, to learn about our religion. He has for years tried to be good, after the Buddhist style. He abstained from eating meat, from conscientious scruples, and yet daily drank a moderate amount of wine. He promised to leave off his wine.

"We went on to Lung Mên Hsien, through rain and snow, and against a bitter cold head-wind. At this city two other men promised me that they would abstain from drinking wine, — making five such cases in all (on this tour), — but of these two I do not have so much hope as of the other three."

A SAD BURIAL.

"We went to Chao Chuan and Hsuan Hua Fu, preaching in all the villages. At the latter city I saw a most pitiful sight. A young man, the only son of his widowed mother, had used opium for five years, and, having spent all his money, died from lack of food and of opium. Wrapped in a little coarse matting, and carried by two ragged opium-eaters, who were evidently hurrying to the same doom, the remains were followed by only one mourner, his weeping mother. She was walking on foot, accompanied only by a shouting crowd of boys, who were going with glee to see the burial. The men buried the body at the base of the wall of the suburbs, where the wall had partly fallen down. The mother sat on the ground, and watched them dig the grave. The body had to be bent, in being lowered into it, because the grave was too short. They weighted the body down with a few broken bricks, and threw on a little loose earth, hardly enough to cover the feet, because the grave was too shallow. So they left it, — a sure prey for dogs in the following night. So sad! and all the sorrow was the young man's own fault. Yet his was only one of millions of cases of death by opium in poor sinning and suffering China!"

 Japan Mission,

THE INTEREST IN TAMBA.

DR. GORDON, of Kioto, in a letter of January 11, reports a vacation visit to several villages of the province of Tamba, just west of Kioto, where for some time there has been much religious interest among the people. He says:—

"I went first to the village of Funaida, where the teachers of a large school have been interested. I took with me Mr. Chiba, formerly a Buddhist priest, but now a Christian and a theological student. We called on the way at Kameoka, for Mr. Yoshida, a colporter of the American Bible Society, who has sold many Bibles during the past six months, though, being the 'head-man' of his ward, he has

been out selling only about thirty days in the whole six months. To him, more than to any other one man, is due the continually increasing interest in that region. We spent one night in Funaida and had a good meeting, though neither very large nor very enthusiastic.

"The next morning we started for Goma, about eight miles further on. The only road being a narrow path, we went all the way on foot.

"Arriving at the village, we found the leading man, a physician; most of the others being poor farmers and farm-laborers. This physician, though of only very moderate means, has given a small building for a meeting-place, which has been fitted up so as to answer that purpose very well. Attending one of our public meetings last year, he there heard something of Christianity. In August last, he went to Kameoka and had a long talk with the colporter already referred to, and invited him to visit Goma. This he did, and he has gone once every month since, selling Bibles and explaining the way of salvation."

A CONVERTED GAMBLER.

"One of the physician's neighbors is a man greatly addicted to gambling. Hearing of this 'new way,' he was led to think on his sins, and, with another man, he went to the physician's home to read and hear of Christ every night for twenty days. As a result he gave up his gambling, and declared himself a repentant sinner and a humble believer in Christ. The change in this man had no little influence on the community; and an increased number began seeking this new religion which possesses such unheard-of power. More than fifteen profess to have *repented* (they emphasize this), and to be trusting in Christ.

"Another of our theological students joined us soon after our arrival, and, both afternoon and evening, we had audiences of nearly one hundred and fifty,—more than the little chapel could hold. Our young men spoke with remarkable simplicity, fervor, and tenderness; and as I listened to their voices repeating to their

hungry hearers the 'old, old story,' I felt that the greatest orchestra could not produce music more impressive or soul-stirring. After each address the whole congregation bowed low, and said audibly, 'Many thanks for your trouble in coming to speak to us.'

"One feature, for a country audience, was the considerable proportion of women. The gambler's wife was there, her face radiant with joy at the change in her family. To a remark about her new hope of future happiness she said, 'I am not waiting till I go to heaven for happiness; I have heavenly joy already.'

"We are thankful for what the Lord has done, and are striving and praying for those who shall put the sickle into that whitening harvest. Christianity is seen to be a religion of purity and power; but men are loath to take up the cross when that means as much as it often does here—the change of business, with pecuniary loss, and estrangement from friends."

THE WEEK OF PRAYER.

Mr. Pettee writes from Okayama, January 4:—

"Okayama has just seen New Year's day observed in a very unique fashion. In place of the usual calling and other festivities, the Christians held a very large and earnest prayer-service in the afternoon, also observing a special season of private prayer during a specified time in the morning, at their respective homes. It was purely a native idea. We never should have dared propose such an innovation.

"There is an evident desire in several of the churches to utilize fully the week of prayer. The year 1883 was a year of remarkable blessings for Japan; but our native friends are praying and hoping that 1884 may prove still richer and more fruitful.

"One of our largest churches has just added to its regular committees one *on marriages*. Its special function will be to consider all cases where a Christian proposes to marry a heathen. Unless the latter gives promise of soon becoming a believer, the match will be broken off.

As no marriages are contracted in this country without the aid of a go-between, this new move is quite in keeping with the customs of the land, and likely to prove a good safeguard, especially as there are many more unmarried men than women in most of the churches. It is hoped that a similar step will be taken by other churches, so that eligible candidates may be passed back and forth. I need not add that this move was not proposed by a missionary."

A NEW CHURCH.

Mr. Allchin writes from Osaka, January 14:—

A new church, the twentieth connected with our mission was organized at Koriyama, and a pastor, the Rev. Mr. Naruse, ordained on January 3. The visit of about thirty native Christians and six missionaries from Osaka, Kobe, Kioto, etc., made quite a stir in this inland town. Koriyama is about five miles from the ancient town of Nara, which was the capital of the empire before A.D. 794. Some municipal changes have recently occurred which will make Nara the chief town of a new *Ken*, and an important place for Christian work. One of the families which joined the new organization lives at Nara, and for the present Christian work is being done there by the Koriyama church. At no distant date we hope to report a church at Nara also.

"It has already been mentioned in the *Herald* that the new pastor was formerly the head teacher in the Osaka Girls' School, and was sent by one of the Osaka churches to Koriyama, about a year ago, to work as an evangelist. In one year he has gathered twenty-one believers together, two thirds of whom are men, to form this church. Three of the men are teachers in the public schools. The little church feels itself too weak to assume the entire support of the pastor, so that the greater part of his salary will still come from the Naniwa church. It was very gratifying to us all to have the Rev. Mr. De Forest back again in time to give the charge to the pastor. The sermon was preached by the Rev.

Dr. Greene, and the charge to the people given by the Rev. Mr. Matsuyama."

THE THEATRE MEETING.

"The day following the organization of the church, mass meetings were held in a theatre, four speeches being given in the afternoon and three in the evening. The audience in the evening must have numbered nearly one thousand, and to it I made my first public address in Japan. I ought to say I *began* it, but was not permitted to finish it. I spoke in English, using an interpreter, and as the people of this inland town were evidently unaccustomed to hearing such strange sounds they were much amused, although I was as serious as I could be. When the strangeness was wearing off, and I was getting well under way, some drunken man in the gallery shouted 'wakarimaseu' (I don't understand). This interruption greatly annoyed some other man in another part of the building, who explained that though I spoke in a foreign tongue a Japanese was interpreting my words. A war of words followed this explanation, in which others joined, and as neither party could get near to the other, challenges to fight were freely exchanged. I managed to get in a closing sentence, and then took my seat. The next speaker, the Rev. Mr. Matsuyama, quieted them after a while, and finished his speech without further interruption. Rev. Mr. Neesima was interrupted during his speech in the afternoon. It is not to be inferred from this that the people did not wish to hear. In these theatre meetings there are always some who try to annoy the speakers, and most of the noise is caused by persons shouting for quietness, by which they increase the tumult. The audience, as a whole, was attentive, and already we learn that some are going to the Christians, to learn about this 'new way.' A young man was present who had previously thought favorably of Christianity, but had been prevented by his parents from accepting it; he went, however, the next morning to Pastor Naruse and requested baptism. It will not be long before we hear of others doing likewise."

West Central African Mission.

FAITH IN THE FETISH.

In the November number of the *Herald*, 1883 (page 448), there is an account by Mr. Fay, of Bailunda, of certain superstitious observances of the natives in connection with the *fetish*. Writing November 15, Mr. Fay speaks as follows of the strong faith the people have in this form of superstition:—

"They are not what can be called a superstitious people, as regards the number and development of their *fetishes*. But in what *few* they have, the strength of their faith would put to shame the faith of many who believe in our glorious Saviour. Their faith is so strong that, wherever imagination enters as a factor, I should not be surprised if cures were sometimes effected. For example, one of our boys was sick. He concluded that a spirit had taken hold upon him, and consequently became much discouraged. The next day, after the doctor had treated him, I went to see him. He had been bled, and his legs cut in many places, to obtain blood for the medicine. He must have gone through enough to have killed one who did not believe in the remedy, and still he was bright and cheerful, and full of courage. All this must have come from his faith in the native medicine.

"The fact of their faith in these things did not seem possible to us at first; but, as we became better acquainted, it began to be evident. Our longing is to see the day when this faith will be turned from the blackness of fetishism to Him who can heal even the sickness of sin."

AFRICAN WARFARE.—SLAVERY.

Mr. Fay also gives the following account of military affairs in his field, and of the slave trade:—

"An African war is not a war in the proper sense of the word. It is nothing, in fact, but a plundering expedition. Sheep, goats, cloth, cattle, and *slaves* are the articles sought after. The king who goes to war starts out and builds a temporary camp somewhere in his own country, and

stays there until all the food is exhausted, when he moves to another place. When everything is ready, he enters the country he intends to rob, and, by night, comes on the villages, robbing, killing, and carrying away captives. Every man gets as many slaves as he can, and then divides them with the king.

"Among the natives, slavery is not seen in its worst features. A slave child grows up in the family of his master as a member of the family, upon nearly the same footing. But it is among the half-breed traders, and among the Portuguese at the coast, that you will find the more *satanic* features of the slave trade. At the coast is the outlet, or market, for the surplus of slaves. As long as rum can be obtained on the coast in exchange for slaves, they will be carried there for sale.

"King Kwikwi has no wrongs to avenge. When he was asked to go and avenge the wrongs of a tribe not far away, he refused. He was off to plunder a neighboring country, and make its people slaves; for with them he can get cloth, powder, and rum.

"While he is in his war-camp everything goes on much as usual. The head men from the different villages spend part of the time at the camp, and part at home. So that thus far it is as if an army were stationed in camp, while the captains with their men returned home or stayed in camp, very much at their pleasure. The war seems to have no influence upon this village, except that now and then some of its men and women are called to spend a few weeks in the camp. We hope the whole affair will be over in a few more months, and then we can be a little more free in our traveling."

A PROTRACTED CAMPAIGN.

In corroboration of the above the following from Mr. Walter will be of interest:—

"The natives say the king is at war; but this may be interpreted, that the king is enjoying a rather protracted camping campaign. He and his court go first to one district, and when they have eaten up

all the corn, chickens, etc. (in which all the people of the district participate), he then moves off to another district. This is what he has been doing ever since we have been in Bailunda. There is, therefore, no proper war with anybody. The people are not taken away from the neighboring villages to any great extent. The effect upon the communities remaining at the villages is excellent. They were never more willing to work than now, and, I suppose because the king and his court are away, the people feel all the more free and at ease."

Western Turkey Mission.

THE GREEK EVANGELICAL ALLIANCE.—
SMYRNA.

DR. CONSTANTINE, of Smyrna, writes as follows, January 22:—

"The Greek Evangelical Alliance had its first annual meeting on the eighteenth instant, in the presence of sixty people, among whom were representatives of all the missionary societies at work both here and at Manisa. The membership of the Alliance has reached fifty, though we have, besides, many friends and contributors.

"The report from Manisa speaks of the present work as the fruit of the efforts made by the American Board for the evangelization of the Greeks; also of the organization of the first Evangelical church there, the ordination of its first Greek pastor, the admission of three members to the church on confession, and of two more waiting to be received. The Manisa committee has collected, during the year, more than ninety dollars in cash, and fourteen dollars more in goods,—a larger sum than ever before. Besides, they have contributed to the church building fund, and for the help of their own poor.

"Smyrna reports continued interest and encouragement. The members of the Alliance become more and more interested, and are gradually increasing. Although the opposition from without has been very great, and some of our best men have been bitterly tried, yet all have stood firm, and the future looks more bright.

"The religious interest in this city appears in the growth of grace in those who have declared themselves for Christ, and in the addition of four others to our communion, but chiefly in the opposition that has rendered our service the common talk in the market, and in the crowding of the hall, in spite of the personal efforts of the priests to prevent people from coming. We have evidence that the service has not been without a blessing to some at a distance. One of the most hopeless men has become so interested that he sent us a generous sum for the Alliance and for the purchase of religious books. Another welcomed the colporters in a town notoriously opposed to the Bible. He bought a copy, and, with ten others, spent the night in reading it. This man became interested while in this city on business. Another is fighting a noble battle against relatives and friends. Also many copies of the Scriptures have been purchased in and around the city. Public sentiment has led the church to abandon the barbarous custom of casting the cross into the sea, and has prevented the common priests from visiting the market and sprinkling the shops on the day of Epiphany. They also appoint two persons to preach every Sunday afternoon, and during the fast to preach *twice* every Sunday. The cry for preaching becomes louder and louder from the Greek-speaking people. In order to increase the efficiency of the Alliance, a Woman's Branch has been organized with ten members. There are some doors wide open, and as soon as the means can be raised, and the men appear, we mean to enter them."

THE WORK AT MANISA.

In addition to what is said above of matters at Manisa, we give the following from Miss Cull, of that place, dated January 8:—

"Just at this time there seems to be a good deal to encourage both the pastor and the church at Manisa. Many shops, by mutual agreement, are being closed on Sunday, and a number of young men, who were before employed on that day, come

to the morning service, while still more come to the afternoon Sunday-school and Bible-class. They are a bright, respectable-looking class of young men, and we can see how this important addition to the congregation encourages and stimulates the pastor. I do not know but it is one result of this that his sermons and Wednesday evening talks have been adapted as never before to help the people. There is a new vitality in them.

"As an attractive feature of the service, he depends very much upon the music. The congregation sing with spirit, and evidently enjoy the music very much. They would be greatly disappointed to miss the sound of the organ on Sunday.

"The present aspect is one of young life and vigor,—I mean in that relative sense that applies to everything here. The congregation is made up for the most part of men, young or still in the vigor of life, and of the members of the school. Miss Lawrence and the pastor's wife visit the women, and unite in conducting a prayer-meeting for them. They sympathize, too, in school work, and supplement each other in breadth of culture and discipline of mind and character on the one hand, and on the other in fluency and knowledge of the people, and the ways and customs of the East."

Eastern Turkey Mission.

TRIP THROUGH THE CAUCASUS. — KARA-KALA.

MR. W. N. CHAMBERS, of Erzroom, of date December 14, gives a very full and interesting account of a recent tour through the Caucasus, in company with the pastor of the Erzroom church, Rev. Mr. Lashgean. His statement of the condition of affairs at Kara-Kala will be received with special interest. This village, it will be remembered, has been newly built by Protestant families, on a tract granted by the Russian Government, the site of a village destroyed in the Russo-Turkish War, an account of which will be found in

the February number of the *Herald* for 1883. He says:—

“Passing into Russia by the Kars road, we were very politely treated by the officials, and met with no difficulty whatever. As the brethren who had been in Kars had emigrated, we turned from that road and took the direction of Kara-Kala, which we reached in four days from Erzroom. At our visit last year the people of this village were very anxious for a preacher and teacher. Feeling, also, the urgent need, we sent a young man who was at the time preparing for the pastorate of another place. For various reasons he did not remain. Thinking that the brethren did not evince a commendable spirit in the matter, and also because of some things which we had heard concerning them, we decided to address a circular letter to the brethren of the Caucasus. This letter evidently had a good effect, and we were greatly pleased at what we experienced in the village. They kept a school open for the children, and maintained regular Sabbath services. Fifteen made application for examination for church membership. We feared that, as they had so lately left the old church and had little instruction in regard to the principles on which we acted, they would be eager for both baptism and communion. Instead, they urged us to a very strict examination. Of the fifteen, four were accepted, and one of these, who appeared well in examination, and to whose humble Christian life all bore the highest testimony, excused himself from coming to the Lord’s table, on the plea that his life was not what it ought to be, and that he did not so appreciate the meaning of the ordinance as that his conscience would allow him to come. ‘Besides,’ he added, ‘my influence will be better in the village if I remain back this time.’ We found them earnest in the study of the Scriptures, in private prayers and family worship, and in the care with which they guarded their daily life. They are lacking in much, and are surrounded by many dangers because of their peculiar position; but their appreciation of this has tended to develop their present hopeful state.”

FAVORABLE TESTIMONY.

“Here let me introduce an incident of the journey. The fourth day, toward evening, as we were approaching Kara-Kala, we came to a large Armenian village, where we decided to stop for the night, in the hope that we might have an opportunity to preach. In the evening the priest of the village and the teacher—both from that wicked city, Alexandropol—called on us. They did not know who we were, nor did we make haste to inform them. We had supper together, and very soon quite a number of men collected. We conversed about the condition of the nation and church, in which conversation they became very much interested. From that we inquired about the new village of Kara-Kala. ‘Oh yes,’ they said, ‘those people of the new faith—the Farmasons!’ They did not know why they should be called Farmasons (Free Masons), but they were honest, did not lie, nor steal, nor drink intoxicating drinks; there was very little cursing and swearing heard amongst them. Since coming there they had been very peaceful; only one very bad thing had occurred (the shooting of the Koord at the time of our visit last year), and they read the Bible; but they had no pastor, and when a people had no religious leaders and religious ordinances, their condition would be very bad. They were, altogether, a peculiar people. Then the pastor told them who we were, what relations we had with Kara-Kala, and what their religion—that ‘new faith’—was. They became very much interested, and the conversation continued far into the night. This is an indication of what the influence of Kara-Kala may be on the surrounding villages, and the desirableness of their having regular organization and a pastor.

“Last year, at the time of our visit, there were about twenty families, and these had scarcely buildings sufficient to protect them from the winter. Now there are forty-five houses well on to completion. They are of good shape and size, built of stone, each house apart, and the stable and living apartments separate. There is a long, broad street running through the

village, and on this all the houses front. In the centre are the remains of the old Turkish village, and both the building materials and the ground have been set apart for a school and chapel. The site is well situated, and will afford ample accommodation for those purposes."

THE NEW VILLAGE CONSTITUTION.

"The village has adopted a very good constitution. I translate a few of the rules, which I found in the *Meshag*, a Gregorian-Armenian paper published in Tiflis. It praised very highly the village, its constitution, and people, and declared that this village of Protestants has established in its midst reforms which some leaders in the old church have tried long and vainly to institute.

"*Laws.* — 1. All the people of Kara-Kala must dress in simple and cheap style.

"2. Both men and women of the people of Kara-Kala must discard all sorts of gold ornaments, with the exception of memorial rings or such like articles, which are allowed those who wish them.

"3. Perfect freedom of choice must be accorded both to young men and women in the matter of marriage. The parents are prohibited from using any sort of force or constraint in order to accomplish their pleasure, as is the usual custom among Asiatic communities. It is also forbidden that young people marry before the proper marriageable age has been attained.

"4. Bargaining by money in any way, that harmful custom in accordance with which the young man, even in his poverty, must increase his debt by giving a few hundred roubles to the parents of the young woman in order to receive his bride, is strictly prohibited, with the exception of a few small presents and the necessary expenses.

"5. Dowry is prohibited, that is, the custom of giving a portion to the girl. The parents may give a suit of clothes to the daughter. One suit of clothes and a ring the bridegroom must bring as a present when the bride is taken to her home.

"6. All sorts of superfluous customs

are to be avoided. For the wedding and for necessary invitations, extravagant and wasteful expenditure, the use of liquor, dancing, and harmful games, are prohibited.

"7. The use of intoxicating liquor, except as a medicine, is strictly prohibited in the village.

"Thirteen houses of Molokans petitioned for places in the village, but only five families have settled."

HAGOP OF BYRAKDAR.

"After a very pleasant visit, we left Kara-Kala for Hulijan, which we reached the second day. Toward evening of the first day, we came to a fork in the road, and took what appeared to be the most direct way, but soon found that we had turned aside. Meeting two men, we asked them the most direct road to Hulijan. At the mention of Hulijan, they inquired if we had come from Kara-Kala, saying that they were of Kara-Kala village. They directed us to the village of Byrakdar, saying, 'Go to the house of Hagop, the chief man.' Reaching the house, my companion entered the guest-room, and in a moment returned to the door and said: 'We are fortunate; the first thing I found was a well-thumbed Bible.' 'Why,' we said to the man, 'do you read the Bible? We also read it, and have come to preach its truths.' 'If so, blessed be God,' he answered, 'for as yet I have had no one to preach and explain this Book to me.' In the evening the priest and several of the villagers came in, and before them all we got the story of Hagop, the chief man.

"About three years ago, a man having a Bible, and wishing to get rid of it as a useless thing, sold it to Hagop. Not being able to read himself, he caused it to be read aloud by one of the family every day. 'Why,' he said, 'before this Book came to my hand, I was a rough, wicked man. The whole village was afraid of me. It was by my word the priest acted, and when I pleased I drove him out and brought in another in his place.' All present, even the priest, testified that such was the case. 'But now,' he continued,

'the smallest boy on the street can curse me, and spit in my face, and I can do nothing. The Book has broken the evil strength of my arms, and I have no face to lord it in anger over my fellow-villagers; only, the more I am persecuted the closer I am driven to the counsel of my Book.' And the poor fellow had been bitterly persecuted. He and his family had been denied the privileges of the church, and, strange to say, his whole house of twenty souls stood by him. Even a notorious robber came to expostulate with him on the sin and shame of reading the Bible. We preached long to the villagers, and had much conversation with him, and wondered at the power of the Word of God to break men's hearts and turn the hardest men into humble seekers after truth.

"In the morning, we wished to pay for our lodging; but he steadily refused to accept anything, saying, 'I receive all comers, even robbers, as guests, and take nothing. How can I take from you, who have come as the servants of God, and bring nothing but blessing with you?' And with a fervent 'God be with you,' he sent us on our way. We had expected to lodge at a Persian village that night, but, in very truth, in losing our way we found it.

"The condition of the people of Hulijan somewhat reminded us of the remark of a priest whom we had one day as a traveling companion. He said: 'You come and steal our people; but beware where they wander, for they have no settled pastors.' This need is very urgent, and we hope that before many months a man may be found to become pastor of Kara-Kala and Hulijan, and the large and promising field afforded in the villages lying between."

CHAMORLOO AND SAMAGHAR.

"We next visited a village named Chamoorloo, where is a family that reads the Bible. Here we found a good and attentive audience. The members of this family, though not the most exemplary in every respect, read the Bible continually, and in their own way protest against

the wickedness of the place. It is a common thing for those who are supposed to be leaders of the people to be carried home drunk from unseemly carousals. In urging the old man of the family to give up wine for the sake of the gospel, I asked him if he understood what I said, as he did not seem to be paying good attention. He answered: 'I hear, and I do not hear. I know what you say is the very best advice, and I should follow it; but if I hear I would have to cast away wine, and that would be hard.' I was amused at him when he was told that I was English. 'Why, we have heard much about the Engleez, and they are a great people; but, though I am sixty years old, I have not seen one till to-night. Yes,' he said, after a pause for reflection, 'we have at last seen an Engleez-man. If we are only patient and wait, we may see a great deal in a lifetime.' He then called the members of his household, and pointed out the 'Engleez-man' to them. And I presume the first visit of an Engleez-man at their home will become an era in their history.

"At Samaghar we found the work very forward and hopeful. Last winter, the brethren of this place arranged to visit, in turn, the neighboring villages. So it was that in three near villages service was held every Sunday, and as a result twenty-two families have become decided Protestants. We were impressed with the simple Christian piety of these brethren. In other places, spare moments are taken up with questions on political movements, or with the story of oppression and persecution; but here it was asking the interpretation of a doubtful passage, or if such and such an idea was right or wrong, or in learning a new hymn for service. From this village we have a young man studying, and hope that next fall he may return as pastor of Samaghar, Etchmiadzin, and Erivan."

GENERAL CONDITION OF THE PEOPLE.

"We were more impressed than last year with the darkness brooding over these districts. The condition of the people is indicated by the work of the colporters of the British Foreign Bible Society. They

find it useless to travel through the villages to sell Bibles, because of the very few people able to read; consequently, their work is very much confined to the large towns and cities. Very few villages have schools. This is a great obstacle to the spread of the truth. It is, therefore, important that schools should be established amongst the Protestant communities as soon as possible.

"It has been my privilege to visit *all* the out-stations of our field during the year. In spite of the painful and well-nigh hopeless condition of the people, I found much to encourage. The terrible poverty of the country and people has its baneful influence on the work, especially

in the matter of contributions. But in this respect the brethren have almost perfectly redeemed their pledges. In all parts there was manifested an eager desire to hear the truth; in some places were evident signs of the Spirit's presence; in other places the people confessed to carelessness in spiritual affairs. Sometimes we think the work in this or that place is not what we would wish, because we have not the workers to place in them in answer to long and loud appeals; but if we could have a time of refreshing from the presence of the Lord, an outpouring of the Spirit, it seems as if our whole field would be moved."

Gleanings from Letters.

E. E. Bliss, D.D., Constantinople.—The congregation at the Bible House continues to grow in numbers and in interest. The experiment of week-day evening lectures, on such subjects as astronomy and the like, is being tried thus far with success. A week ago this evening, Pastor Avedis, of Vlanga, had two hundred persons to hear his Lecture on Astronomy. Such lectures do good in themselves, and serve as invitations to the Sunday services. Last Sunday's audience quite filled the place, which, you know, is not small.

T. D. Christie, Marash, Central Turkey.—I arrived at Adana in time to assist at the communion, which was observed yesterday (January 28). It was a most interesting occasion; twenty-seven new brethren were added to the church, and a large number of children baptized. There is no end of interesting facts; for example, this church raised 35,000 piastres (\$1,540), in 1883, for building, for schools, the pulpit, the poor, and missionary work outside. This is an advance of 10,000 piastres above the magnificent record of 1882. We, who are on the ground, *know* what this means.

Charles Hartwell, Foochow, China.—I received three persons to the church at an out-station, in December; one of whom, a pupil in the school in the spring, ascribed his decision to come out on the Lord's side to the influence of Mrs. Hartwell's death. He spoke also of her coming to his room one Sabbath during the last month of the term, when he was detained from church by illness, and urging him to take a stand as a Christian.

H. D. Porter, M. D., Shantung, North China.—We had a most interesting service last Sunday. Our little, low meeting-house, three rooms thrown together in an awkward way, had more than one hundred present in the morning. Four persons were examined and admitted. One man, a fortune-teller, was deferred till next time. There were eighty in the afternoon; fifty at the communion, twenty of them women and girls. Among the baptized was a poor fellow whose leg was amputated a year ago last June. He says he has believed the doctrine ever since. We reminded him that, "It is profitable for thee that one of thy members perish." to which he cordially assented. His

knowledge is not great. He lives only a few miles from us. He finds it hard work to hobble to meeting. One man walked all night after one A.M., so as to reach the service at eleven. He came twenty-seven miles. He was examined, received, baptized, spent the evening with the helpers, and at one A.M. was off again for his home. He has been inquiring for two or more years, has frequently visited us, but never happened here when it seemed best to admit him.

J. L. Atkinson, Kobe, Japan. — On the first Sabbath of the year, four united with the Tamon church. A note from Mr. Ise says, that on that day he received twenty-three into the Imabari church. Last night two were received into the Hiogo church. Mr. Ise says that his Sabbath-school numbers two hundred and fifty-nine, and remarks: "This region will become Christian in a very few years." God favors us with an open door, and I trust that he will add wisdom and grace and strength to enter it and do his work

and will among the people. The Japanese brethren in all this region unite this evening (January 14), in praying for a special outpouring of the Holy Ghost. If the interest in the various churches warrants, the whole week will be devoted to special prayer for this one object, and, as all are so urgent in the matter, we cannot but hope and think that it is one indication of God's purpose to pour out his Spirit upon us. May it indeed be so.

Mark Williams, Kalgan, North China.

— At Kalgan, we have disciplined several for non-observance of the Sabbath. We fear they will have to be excommunicated, as they still absent themselves. In the case of apprentices, it is difficult to know how they can keep the Sabbath, unless they leave their master's service. A reformed opium-smoker, who was a church member, relapsed, and was excommunicated. He has returned, confessed his fault and his lying, and has again been cured. But experience shows that but few are permanently cured. The Boy's School flourishes.

Notes from the Wide Field.

AFRICA.

THE UNIVERSITIES' MISSION. — The appointment and departure of the new bishop, Bishop Smythies, to take charge of the work of the Universities' Mission in Central Africa, naturally suggests a reference to what this society has already done towards healing what David Livingstone called the "open sore of the world."

It was organized in 1857, in response to a personal appeal by Livingstone to the English Universities, and took for its special field the regions of Central Africa, just opened to the world by that intrepid traveler, and as its distinct work to ameliorate the condition of the tribes wasting away under the terrible scourge of the slave trade. Twenty-three years ago its first band of laborers went forth from England, with Bishop Mackenzie and Livingstone, and in August, 1861, the first mission station was founded at Magomero, on the Shiré heights, in the region about Lake Nyassa.

To reach this position they had to pass through a country devastated by fire and pillage, and overrun with the fierce and armed slave hunters. But Livingstone and Mackenzie were brothers in their faith and spirit of sacrifice; and they pressed on, followed by a piteous rabble of liberated slaves, of whose huge yokes they had made a bonfire, and who were promised a home and protection in the hills with the white men. Driven from Magomero by famine, which followed close upon the bloody terror of the land, refuge was taken on the fertile but fever-smitten banks of the Shiré. Here the liberated slaves formed an industrious colony, but the chief men of the mission fell,

— Mackenzie, Scudamore, Dickinson the surgeon, names among the noblest in missionary history.

Bishop Tozer, the succeeding bishop, in 1864, thought it wise to remove the remnant of the mission out of the deadly climate to Zanzibar, which in the end proved fully as fatal. But foundations had been laid upon which other laborers were soon to build, especially those of the Free Church of Scotland, who used to great advantage as interpreters and workmen the boys and men trained at the Magomero station.

At the island of Zanzibar the work of the mission, first under Bishop Tozer for ten years, and then under Bishop Steere till his death in 1882, assisted by a devoted band of laborers, — ladies of good family, prominent men from the universities, able members of the English clergy, — has been chiefly with the great numbers of slaves, rescued on the high seas, and brought in by the British cruisers, training and teaching them before they are sent inland to their homes. Besides the three large educational and training establishments, and other work on the island, three stations are maintained in the vicinity, on the mainland. A great work has also been done in translating the Scriptures, and other important works, into the native tongues. And on the site of the old slave-market of Zanzibar, once perhaps the darkest and vilest spot on earth, has now been built a fine church, a fitting memorial of what has been wrought.

But the mission did not forget its original purpose, under the inspiration of Livingstone, to carry the blessings of the gospel to the people scattered around Lake Nyassa. In 1876, Rev. W. P. Johnson, with sixty freed slaves from the Zanzibar training-schools, entered the Nyassa district, after a personal visit and inspection by Bishop Steere, and formed a settlement at Masasi. Since then, Mr. Johnson has done efficient service in making long tours from village to village preaching the gospel, in following the slave hunters to their haunts to entreat for the liberation of their captives, and in teaching the natives the arts of civilized life. For the past year and a half he has been living alone in a crowded Yao settlement on the eastern shore of Nyassa, only varying his time by visiting the savage tribes, which are the terror of the region. But he is to receive reinforcement and assistance. Especially now, at his request, a steamer is to be built by the society, at a cost of \$25,000, to ply on Lake Nyassa, and to serve as a mission-ship and training-home for African teachers, and to carry the blessings of help and hope to the villages along the lake, some of which are built on piles in the water, as a protection against the Magwangwara, the fierce slave-raiding tribe, of whom the natives live in mortal terror.

The society has at present in its service, besides the bishop, some thirty Europeans. — twelve clergymen, ten laymen, and eight ladies, — who, by common consent, receive only the necessities of life, no stipend being attached to any position.

LAKE TANGANYIKA. — The *Morning Star* on Lake Tanganyika, an account of which was given in the *Herald* of February, p. 77, is doing good service on the lake, and when the *Good News*, belonging to the Church Missionary Society, arrives from Nyassa, it is probable that a thorough survey will be made of the shores of this great inland sea. The death of Rev. J. H. Dineen, one of the party who crossed with Captain Hore from the east coast, is reported, and spoken of as a great loss to the work of the London Society.

MIRAMBO. — The hopes of the missionaries in Eastern Central Africa, which had been fixed on King Mtesa, only to be disappointed, seem to be turning strongly towards Mirambo, a remarkable chief, of the Wanyamwezi race, an agricultural and commercial people on the east and west of Lake Tanganyika, widely scattered and influential. Mirambo is the chief of the native party as opposed to the Arabs, and from very small beginnings has won his way to great power and influence through the whole region. The son of a petty chief, and at first ruling over only three towns, he now commands a territory containing nearly one hundred towns. From his youth he has always been

in the front of battle and has never been defeated. He is called "Nzige," or "Locust," because he devours all before him. He is a strong friend of the missionaries of both the London and Church Missionary Societies, to some of whom, present and past, he has shown a warm personal attachment. He urgently asks for more missionaries, believing that by teaching his people they will "aid him in establishing a nation and introduce an element of greatness into the life of his people."

SLAVERY. — Mr. Woodward, of the Universities' Mission, writing from the Boondei country, gives the following incident to show how the petty warfare for slaves, more individual often than tribal, is carried on among the African tribes. Two young men, Boondeis, went away "to war," for a short time, to the Digo country, and hid themselves. Presently a woman came along with a child, upon whom they sprang, and when the woman resisted they killed her, and carried off the child, and sold it for forty dollars. "The relatives of the woman," Mr. Woodward says, "will seek the first opportunity to retaliate, and seize the first unfortunate Boondei who comes in their way, regardless of his innocence. His friends will again seek revenge, and so it goes on interminably."

THE GOLD COAST. — The tribes on the Gold Coast, under British protection, are for the most part civilized, having for fifty years received instruction from Christian missionaries. The Wesleyans have between eight and nine thousand professing Christians under their care, besides three thousand scholars in their schools. The Church Missionary Society has a church membership of more than three thousand, and the Basle and North German Missionary Societies some two thousand more. The native newspapers, with such a constituency, are very justly asking from the English government better protection and a more definite policy as to civil and religious rights.

EGYPT.

THE United Presbyterian Missions in Egypt, which have had great success in the past, are now suffering from the unsettled condition of affairs in that land. Among the statements made, three special trials are mentioned: The unsettled state of the public mind in reference to the victories of El Mahdi; the insidious and destructive workings of Plymouth Brethrenism; and the fact that the greatly increased interest among the Copts and Moslems in the furthering of the gospel, and the conversions that have taken place among them, have aroused the hostility of the people. The Copts, as well as Moslems, are showing the spirit of persecution; a native pastor having been mobbed by a company of Copts, led by five priests. Efforts have been made to prejudice the government against Christian missions.

MADAGASCAR.

THE English *Nonconformist* gives a letter, dated at Antananarivo, November 28, with an account of the coronation of the new queen, which took place November 22. The ceremonies were in accordance with the example set by her predecessor, the canopy under which she sat being the same as that used at the former coronation, having on its four sides, written in letters of gold, these words: "Glory to God in the highest," "Peace on earth," "Good will toward man," "God be with us." A large Bible was placed at her right hand. A monstrous but thoroughly orderly assembly greeted her, the largest that was ever seen in Madagascar, variously estimated from two hundred and fifty to five hundred thousand. In her speech the queen quoted two phrases from the Bible: "Righteousness exalteth a nation," and "The fear of the Lord is the beginning of wisdom." The speech of the prime minister, which followed, affirmed emphatically that no territory would be conceded to the French, not even "the size of a grain of rice." May the reign of Ranaivalona III. be as righteous as that of her predecessor.

INDIA.

BABU MOZOOMDAR. — Some of the East Indian newspapers, in referring to the reception given Mr. Mozoomdar in America, while rejoicing in the honor conferred

on their fellow-countryman, warn Americans not to regard his statements as those of the Brahmo-Somaj. The *India Messenger* declares that it would be a mistake to suppose that Mr. Mozoomdar's estimate of Christ agrees with that of his associates in India. It says:—

"To one who has been really indebted to Jesus to that degree, who has really regarded him as a guide in life, a living personality always strengthening him in his trials, to such a one we say, the proper course would be to preach him to the people and to lead men to him. But as far as we know, Mr. Mozoomdar, before the publication of his recent volume, did hide his light under the bushel. We have no cause of quarrel with any man who feels a special leaning towards any particular teacher; indeed there should be the utmost freedom in such matters in the Theistic Church; but we consider it a duty to warn the American public against confounding the utterances of our friend with the opinions of the majority of Brahmos."

MEXICO.

The openings for Christian missions in Mexico are being rapidly entered, with good promise of speedy success. An Almanac in Spanish, for the year 1884, issued by the missionaries of the American Board at Guadalajara, gives the following statistics as the present result of Protestant missions in Mexico, so far as results can be tabulated:—

Native ordained missionaries	40	Pupils	3,086
Foreign missionaries (including wives) . .	69	Churches	45
Missionaries of Woman's Boards	19	Estimated value of church property . .	\$462,850
Congregations	264	Periodicals	12
Members	13,096	Pages of church literature published in	
Adherents	27,300	1882	3,570,445
Sunday-school scholars	4,654	Theological Seminaries	5
Day-schools	82	Students	36

This certainly is a remarkable record, when we remember that it is but a few years since any of the great denominations have entered Mexico with anything like an adequate force; the Presbyterian missions, which far outnumber others both in laborers and in communicants, having commenced labors in 1872. It is a matter of devout gratitude that such a report can be made.

Miscellany.

BIBLIOGRAPHICAL.

The Story of Chinese Gordon. By A. Egmont Hake. With two portraits and two maps. London: Remington & Co. New York: R. Worthington. 6th ed.

Among the men now prominently filling the eye of the world is Major-General Charles Gordon, known as "Chinese Gordon," and bearing in different parts of the world, which he has blessed with his presence, a variety of honorable names. This comely volume of over four hundred octavo pages gives the story of his life prior to the recent departure for the Soudan. The story is well told and is of intense interest. It is well said of him that "few have borne themselves so congruously as he in the midst of incongruities." Every inch a

soldier, he leads his forces with only a cane. He is called self-reliant, but his reliance is pre-eminently upon the God whom he serves. He has been called a fatalist, but the decrees which he recognizes as determining all events are those of the all-wise and all-loving Jehovah. This volume of Mr. Hake's is more interesting than any romance. It treats of General Gordon's life in the Crimea; in China, as the suppressor of the Tai-ping rebellion; in Africa, as the great foe of the slave trade and the regulator of the Soudan. Those who are now watching his course in Upper Egypt will read this volume with great delight. It will show them that affairs in that region are, so far as human control is concerned, in the

hands of a man whom Mr. Gladstone has well described as a hero, a Christian, and a genius in dealing with Oriental peoples.

Recollections of an Octogenarian. By Henry Hill. Boston: D. Lothrop & Co. 12mo. pp. 195.

This little volume of reminiscences was prepared by its venerable author at the request of friends, and will be of interest to many outside of that immediate circle, in this and other lands, from the intimate connection of Mr. Hill in past years with the great missionary and benevolent operations, he having been for thirty-two years treasurer of the American Board, for eleven years a member of its Prudential Committee, and for nine years treasurer of the American Tract Society, Boston. The "recollections" are mainly of Catskill, New York, where he spent the first fifteen years of his life; of New York city, and vicinity, where he for four years was a clerk on Wall Street; of various cities and

countries in Europe and South America, which he visited as supercargo of a trading vessel; and of several distinguished characters of his acquaintance in those years.

The Growth of Christianity during Nineteen Centuries, exhibited in a Series of Charts and Numerical Tables. By A. O. Van Lennep and A. F. Schaffler. New York: A. D. F. Randolph & Co. 8vo.

This pamphlet, containing thirteen pages of tables, illustrated by seven charts, presents in a complete form the "religious data of the human race" since the opening of the Christian era. Here we can see at a glance the wonderful progress made, especially in the last century. Opponents of Protestant Christianity will find here some stubborn facts, which they can ponder with profit. Pastors will find these tables and charts very helpful in the missionary concerts; superintendents and teachers, in the Sunday-school; every one, when he is disposed to doubt the assured triumphs of Christ.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

With devout thanksgiving for the remarkable outpouring of the Holy Spirit upon the churches of Japan during the past year, let earnest prayer be offered that the Divine presence and power may be manifested yet more richly the present year.

ARRIVAL AT STATION.

January 17. At Foochow, China, Miss Emily S. Hartwell.

ARRIVALS IN THE UNITED STATES.

March 10. At New York, Mrs. E. R. Montgomery and Miss Myra L. Barnes, of the Central Turkey Mission.

DEATHS.

January 18. At Clear Lake, Minn., Mrs. Maria H. Knapp, formerly Mrs. Nathan S. Benham, of the mission of the American Board in Siam, aged 70 years.

February 3. At Richmond, Ill., Mrs. Hannah W., widow of Nathan Ward, M.D., for many years connected with the Ceylon Mission, aged 80 years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Village of Kara-Kala, in the Caucasus. (Page 147.)
2. Incidents at other Villages in the Caucasus. (Page 149.)
3. Manisa and Smyrna, Western Turkey. (Page 146.)
4. A Temple and a Sunday-school, Madura Mission. (Page 138.)
5. Touring in North China. (Page 140.)
6. Hong Kong and Vicinity. (Page 138.)
7. Incidents of Touring in the Province of Tamba, Japan. (Page 143.)
8. Events at Osaka, Japan. (Page 144.)
9. Superstition and Slavery, West Central Africa. (Page 145.)
10. The Universities' Mission, Central Africa. (Page 152.)

FOR YOUNG PEOPLE.

TWO NOTED ZULUS.

BY REV. S. C. PIXLEY, INANDA, NATAL, SOUTH AFRICA.

HERE are pictures of two Zulu men, James Dubé and Cetywayo, whose names will not soon be forgotten. In some respects they much resembled each other; in other and more important characteristics they were widely separated.

Both were born in heathenism, of the same race, about the same time, on the shore of the "Dark Continent." Both were of royal blood, descendants of chiefs noted in war, with no written history indeed, but whose names are household words in Zululand. Both by nature were well endowed, of large stature, of commanding appearance, fitted to control others, and bidding fair to live many years.

But, while they were so much alike in these respects, in other and more important points, in their aims of life, in character and work, they differed widely. Dubé died some six years ago, beloved and respected by all who knew him. And now comes a report that Cetywayo has died, a previous rumor to the same effect having proved false. The contrast between the two men is interesting and instructive.

James Dubé, upon the death of his father by violence, while yet a child, fled with his mother from his early home in Zululand to Natal, to escape from the persecutions of the tyrannical king of the Zulus. Providentially he arrived there at the time when the pioneer missionary, Rev. Daniel Lindley, commenced his labors at the Inanda station. The mother of James, Dalida Dubé, early became interested in the truth, and was one of the first converts among the Zulu people. She still lives, showing, in her old age, the power of the gospel to elevate and save heathen women.

Her son James was placed in the family of the good missionary, where he



REV. JAMES DUBÉ.

enjoyed the instructions, and came under the influence, of the now sainted Mrs. Lindley. He early gave evidence of having become a true Christian. He improved his privileges so well, and made such good progress in gaining knowledge, that he was soon employed in teaching the station school. In this useful work he continued some years, spending his time during the week in teaching, and going out on the Sabbath to teach and preach among the kraals away from the station. Occasionally, when the missionary was obliged to be absent from the station on the Sabbath, he was engaged to preach at home. In this work he was so

successful, and so acceptable to the people, that, when the missionary was called to leave the station altogether, Mr. Dubé was unanimously chosen to be their pastor. Having been ordained, he labored zealously for more than seven years, not only for the good of the station people, but for the salvation of his countrymen.

After a short but most useful career, beloved and honored by all, in the midst of his usefulness, he was suddenly called away to his home above. Devotedly attached to his work, wise in winning souls to Christ, he died lamented alike by Christian and heathen, native and foreigner. Never shall we forget the lamentations made at his funeral.

One after another, as they



CETYWAYO (in English dress)

approached the house after his death, falling to the earth on their faces, exclaimed, in the bitterest tones: "Ubaba wami, ubaba wami, u file!" (My father, my father, is dead).

Upon his monument, erected by the united gifts of loving hearts, are inscribed these words of the wise man: "Ukukunjulwa kolungileyo ko busiswa" (The memory of the just is blessed). The affection of many a Christian, saved by the labors of James Dubé, will not suffer his memory to perish.

Now comes the report that the second of these men is dead, not having died as James Dubé did, at home, surrounded by loving friends, but an exile, driven from his kingdom, with none to care for him. Cetywayo, having secured his title to the government by compassing the death of a more worthy brother, aspired, even before the death of his father, to the exercise of supreme power, without



CAPE TOWN, AND TABLE MOUNTAIN SOUTH AFRICA.

a single effort to improve his own condition, or the condition of his people; his greatest ambition apparently having been to imitate and, if possible, to surpass, in deeds of blood, his uncle Chaka, the Nero of South Africa. Cetywayo has ended his brief reign of ten years, hated by his own people, who wished to free themselves from his tyranny.

What a contrast his life and death afford to those of James Dubé! Cetywayo, by birth as well as by position, had equal, and even greater, opportunities than the humble pastor had, to benefit his people and to elevate the Zulus over whom he was king. He willingly neglected these opportunities; missionaries would gladly have made known to him the news of salvation, but he wilfully refused to hear them. Good men, like Sir Theophilus Shepstone and Sir Bartle Frere, sent him, once and again, messages of peace and goodwill, advising him to make his reign beneficial to his people, worthy of himself and of the age in which he lived. He scorned their advice. He was repeatedly warned that the course he was pursuing would, if persisted in, bring war, and result in ruin to himself and to his people. He despised these warnings. Defeated in battle after his warriors had given fearful evidence of their valor, and carried into captivity, it was hoped he would learn some lessons of wisdom by adversity. He was carried to England that he might see what Christianity has done to make a nation truly great, and learn how he might make himself a blessing to his people. He was sent back, and reinstated as king in Zululand, that he might have one more opportunity to do something worthy of his position. So far as is now known, he has only used this opportunity to resume his former career of tyranny and oppression. In his life like Nero, his death, like the hated old Roman's, will not be mourned. One report says that he died of a broken heart.

While the memory of Pastor Dubé shall be blessed and his name had in lasting remembrance, the name of Cetywayo, like that of his uncle whom he sought to imitate, shall be accursed.

The only opportunity the writer ever had of personally visiting this remarkable man was in 1881, when Cetywayo, after his war with the English, was held as a captive at Rondebosch. This place is near Cape Town, the port near the Cape of Good Hope at which all the vessels carrying our missionaries to and from South Africa always trade, and of which a picture is given on the preceding page. Learning that we had just arrived at Cape Town from Natal, a country so near his own land, Cetywayo was delighted to hear from us every item of news relating to the Zulu people, and finding that we could communicate with him in his own language, without an interpreter, he was quite pleased to talk with us. But when I remarked that I hoped he was quite well and that results of the war would ultimately prove beneficial to his own people, by introducing to them the arts of civilization and the blessings of Christianity, he sighed and said: "A ngazi lapa ngi nga hlala kahle kanjani? ngi botyiwe nje" (How can I be happy while I am a prisoner? I do not see how my people can be benefited in that way). How the gospel could help him or his people was a mystery to him. It would, as he thought, make brave warriors "abafazi nje" (women only).

Shall we not all learn from his sad history the lesson God is often teaching us, that greatness of birth and of position is of little worth unless accompanied by nobleness of character?

Donations Received in February.

MAINE.

Cumberland county.	
Portland, Margaret L. Minott,	1 00
Westbrook, 2d Cong. ch. and so.	80 00—81 00
Hancock county.	
Bar Harbor, Rev. A. J. McGown,	6 80
Kennebec county.	
Augusta, Joel Spalding,	10 00
Waterville, Cong. ch. and so.	20 00
Winthrop, Cong. ch. and so.	22 00—52 00
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of wh. 100 from Thomas Harward, to const. FRED. H. Low, H. M.), 339.41; do., a memorial gift from a daughter, 20,	359 41
Penobscot county.	
Garland, Cong. ch. and so.	7 50
Somerset county.	
North Anson, Cong. ch. and so.	8 00
York county.	
North Newfield, Susan Marston,	5 00
Saco, 1st Cong. ch. and so.	20 05
South Berwick, Cong. ch. and so.	160 00—185 05
	699 76

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Cong. ch. and so., 18.78;	
Henry Hooker, 10,	28 78
Keene, 2d Cong. ch. and so.	10 00
Walpole, 1st Cong. ch. and so.	20 32—59 10
Grafton county.	
Hanover Centre, Cong. ch. and so.	2 67
Plymouth, Cong. ch. and so.	60 59—63 26
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	15 82
Goffstown, Cong. ch. and so.	58 41
Hillsboro' Bridge, Caroline M. Burn- ham,	25 00
Hollis, Cong. ch. and so.	41 75
New Boston, Presb. ch.	13 00—153 98
Merrimac county Aux. Society.	
Concord, 1st Cong. ch., to const. Mrs. P. W. WEBSTER, H. M., 164.77;	
North Cong. ch., 5,	169 77
New London, Seth Littlefield,	10 00
Penacook, Rev. A. W. Fiske,	12 00—191 77
Rockingham county.	
Derry, 1st Cong. ch. and so.	40 87
Strafford county.	
Gilmanston, Centre Cong. ch.	8 00
Meredith Village, Rev. Giles Leach,	5 00—13 00
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	86 33
	608 31

VERMONT.

Addison county.	
Middlebury, Isabella G. Birchard,	1 00
Bennington county.	
Bennington, 2d Cong. ch.	51 43
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon Centre, A friend,	20 00
McIndoes Falls, Thank-offering,	10 00
St. Johnsbury, South Cong. ch., 20.- 78; North ch., Miss S. T. Cross- man, 20,	40 78—70 78
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	50 00
Orange county.	
Newbury, 1st Cong. ch.	9 21
Orleans county.	
Barton, Cong. ch. and so.	35 00
Coventry, Cong. ch. and so.	14 00—49 00
Rutland county.	
Clarendon, Cong. ch. and so.	12 00
Fair Haven, Cong. ch. and so., add'l,	1 00
Pittsford, Cong. ch. and so.	30 00
Wallingford, Cong. ch. and so.	39 00—82 00

Windham county Aux. Society. H. H.

Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.,	27 67
Westminster West, Cong. ch. and so.	46 71
Windham, Mrs. James Stearns,	2 00—76 38
Windsor county.	
Springfield, Lincoln Whitcomb,	12 00
Woodstock, 1st Cong. ch.	14 90—26 90
—, A friend,	1 00
	417 70

MASSACHUSETTS.

Barnstable county.	
Sandwich, Cong. ch. and so.	88 96
Wellfleet, 1st Cong. ch. and so.	30 00—118 96
Berkshire county.	
Hinsdale, Cong. ch. and so.	10 75
Lenox, Cong. ch. and so.	25 00
Sheffield, Cong. ch. and so.	7 20—42 95
Bristol county.	
Somerset, Cong. ch. and so.	15 00
Brookfield Assn. William Hyde, Tr.	
Dana, Cong. ch. and so.	1 00
Essex county.	
Andover, South ch., add'l.	100 00
Essex county, North.	
Newburyport, North ch. and so., 19.94; Good will, 5,	24 94
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Ipswich, South ch. and so.	35 00
Salem, A deceased friend,	45 00
West Buxford, Cong. ch. and so.	10 15—90 15
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Shelburne, Cong. ch. and so.	52 82
Sunderland, A friend,	5 00—57 82
Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, E. F. Morris, 100; Mrs. E. L. Coburn, 20,	120 00
Springfield, Memorial ch., 49; F. A. Brewer, 650; E. A. T., 6,	705 00
West Springfield, 1st Cong. ch. and so.	24 00
Westfield, 2d Cong. ch. and so.	54 70—903 70
Hampshire co. Aux. Society.	
Amherst, William M. Graves,	5 00
Florence, Cong. ch. and so.	28 00
Hadley, Russell ch., m. c.,	20 61
Northampton, Edwards ch., 158.30;	
Nath'l Sears, 25,	183 30—236 91
Middlesex county.	
Cambridge, 1st ch. and Shepard so.	612 12
Cambridgeport, Pilgrim and so.	758 87
Everett, Cong. ch. and so.	7 41
Lowell, Pawtucket ch., 15.38; L. Kimball, 25,	40 38
Marlboro', Mrs. Lucy A. Patch,	1 00
Newton Centre, 1st Cong. ch. and so.	50 00
Somerville, Prospect Hill ch.	13 17
South Framingham, So. ch. and so.	246 50
Stoneham, Cong. ch. and so.	21 75
Waltham, Trin. Cong. ch.	43 95
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—1,995 15
Norfolk county.	
Braintree, 1st Cong. ch., 34; H. A. Johnson, 10,	44 00
Norfolk, Cong. ch. and so.	3 00
Wellesley, Cong. ch. and so.	11 36—58 36
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	162 11
Plymouth county.	
Hingham, Ev. ch. and so.	10 68
Marshfield, 1st Cong. ch. and so.	88 79—99 47
Suffolk county.	
Boston, Central ch., 1,717.43; Wal- nut Ave. ch., 595; Old South ch., 563; Park-st. ch., 517; Winthrop ch., 259.45; Phillips ch., (A. Si- monds, to const. Rev. L. V. PRICE and Rev. B. F. OUSLEY,	

H. M., 100; and Mrs. S. W. Simonds, to const. Mrs. HARRIET E. CLARK, H. M., 100) 200; Eliot ch., 120; Immanuel ch., 100; Mt. Vernon ch., 26; Highland ch., 11.49; Union ch., 6; Central ch., Jamaica Plain, special, 5; A friend, 10,	4,132 37
Chelsea, Central ch. and so.	34 13—4,166 50
Worcester county, North.	
Gardner, 1st Cong. ch.	10 73
Royalston, 2d Cong. ch.	10 00—20 73
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Baldwinsville, 1st Cong. ch. and so.	14 63
Southboro', Pilgrim ch. and so.	10 10
Worcester, Rev. Henry T. Cheever, to const. ELIZABETH B. CHEEVER, H. M., 100; Daniel Ward, 5,	105 00—129 73
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	39 31
Milford, 1st Cong. ch. and so.	99 47—138 78

<i>Legacies.</i> —Oxford, Alexander DeWitt, by William Newton and C. A. Angell, Ex'rs,	1,000 00
	9,362 26

RHODE ISLAND.

Cranston, Franklin ch.	20 00
Little Compton, United Cong. ch.	22 02
Providence, Beneficent Cong. ch., 243.66; Mrs. D. H. Leonard, 4,	247 66
Slatersville, Cong. ch. and so.	87 00—376 68

CONNECTICUT.

Fairfield county.	
Danbury, 2d Cong. ch. and so.	19 39
Greenfield, 1st Cong. ch. and so.	42 27
Greenfield Hill, Cong. ch. and so.	25 00
Newtown, Cong. ch. and so.	10 00
Southport, Cong. ch., m. c., for Eastern Turkey,	94 00—190 66
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	10 00
Canton Centre, William G. Hallock,	5 00
Collinsville, Cong. ch. and so.	28 70
Newington, Cong. ch. and so.	54 50
So. Glastonbury, Cong. ch. and so.	3 85
Unionville, 1st ch. of Christ,	62 13—164 18
Litchfield co. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	18 00
Hotchkissville, Mrs. Ruth P. Judson,	5 00
Lakeville, Mrs. M. H. Williams,	10 00
Thomaston, Cong. ch. and so.	53 58
Wagen, 1st Cong. ch.	14 00—100 58
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	29 09
Killingworth, Cong. ch. and so.	18 37
Westbrook, Cong. ch. and so.	35 00—82 46
New Haven co. F. T. Jarman, Agent.	
Naugatuck, Cong. ch. and so.	25 00
New Haven, 3d Cong. ch., 60; North ch., m. c., 2.90; A friend, for evang. work in Turkey, 10,	72 90
Prospect, Cong. ch. and so.	16 50
Waterbury, 1st Cong. ch. and so.	206 04
West Haven, Cong. ch. and so.	50 30
Woodbridge, Cong. ch. and so.	64 93—435 67
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	8 00
Lebanon, Goshen Eccl. Society,	87 89
Ledyard, Cong. ch. and Sab. sch.	23 00
New London, Ch. of Christ, m. c., 62.23; 2d Cong. ch., m. c., 3.61; Mrs. Caroline Morgan, 5,	70 84
Norwich, 1st Cong. ch.	24 99—214 72
Windham county.	
Chaplin, Cong. ch., to const. Mrs. MARY H. DORRANCE, and Mrs. ELIZA J. GRIGGS, H. M.	142 25
Westford, S. S. Stowell,	10 00—152 25
	1,340 52

<i>Legacies.</i> —Litchfield, Barzilla Arnts, by George M. Woodruff, Ex'r,	1,000 00
	2,340 52

NEW YORK.

Albany, 1st Cong. ch., to const. C. P. WILLIAMS and C. E. BURTON, H. M.,	235 05
Binghamton, 1st Cong. ch.,	82 41
Brookport, A friend,	25 00
Brooklyn, Pilgrim ch., Dwight Johnson, 30; Mrs. Margaret Crittenden,	
25,	55 00
Canandaigua, 1st Cong. ch. and so.	200 25
Catskill, John Doane,	7 00
Coxsackie, A friend,	5 00
Deansville, Cong. ch. and so.	14 91
Fairview, Welsh Cong. ch.	6 90
Fredonia, Friends,	2 80
Jefferson, C. Nichols,	1 00
Mt. Sinai, Miller's Place, m. c.	21 50
New York, Broadway Tabernacle,	
Miss E. L. Lambert, 10; S. T. Gordon, 500; Friends, 200; M. W. Lyon, to const. Mrs. EDWIN LEGGETT, H. M., 100,	810 00
Nashville, Cong. ch. and so.	34 35
Norwich, Cong. ch. and so.	69 84
Ogden, Mrs. Mary A. Dyer,	10 00
Otisco Valley, Mrs. O. S. Frisbie, deceased,	10 00
Owego, A friend,	50 00
River Head, Cong. ch. and so.	25 00
Sayville, Cong. ch. and so.	20 90
Sinclairville, Earl C. Preston,	3 00
Upper Jay, Harriet P. Wells,	2 50
Walton, In loving memory of Rev. Fayette Shipherd,	5 00
Wellsville, 1st Cong. ch.	38 52
—, A friend,	4 00—1,739 93
<i>Legacies.</i> —New York, William E. Dodge, by D. Stuart Dodge, Ex'r, in part,	5,000 00
	\$6,739 93

PENNSYLVANIA.

Carmel, Cong. ch. (9.40 acknowledged in March "Herald" from Carmel, N. Y., should have been from this church)	6 00
Clifford, Welsh Cong. ch.	20 25
Philadelphia, Central Cong. ch., to const. Rev. S. W. DANA, WILLIAM CAMPBELL, S. A. JOHNSON, and W. W. WANAMAKER, H. M.	356 17
Scranton, W. R. Storrs,	35 00—417 42

NEW JERSEY.

Bound Brook, Cong. ch., in part.	16 00
Irrington, Rev. R. S. Underwood,	15 00
Warrenville, Ladies of Cong. ch.	5 30
Woodbridge, 1st Cong. ch.	19 00—55 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., with other dona., to const. J. B. JOHNSON, W. LAMBORN, A. N. SKINNER, Mrs. S. B. A. ROBINSON, Mrs. F. N. HOOPER, and Miss FRANCES HOOPER, H. M., 150; E. Whittlesey, 50,	200 00
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ALABAMA.

Marion, Cong. ch.	3 10
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OHIO.

Akron, 83.13, acknowledged in March "Herald" as from Cong. ch. and so., should have been from Cong. Sab. sch.	
Ashtabula, William M. Eames,	40 00
Berlin Heights, Cong. ch.	6 20
Brighton, Cong. ch.	5 40
Bryan, S. E. Blakeslee,	11 00
Cincinnati, E. A. T.,	5 00
Clarksfield, Jennie Rowland,	2 00
Cleveland, H. A.	25 00
Conneaut, Cong. ch.	20 16

Edinburg, B. Bingham,	80
Madison, North Cong. ch.	5 00
Paddy's Run, Cong. ch.	31 00
Pomeroy, Welsh Cong. ch.	7 31
Ravenna, 1st Cong. ch.	37 89
Springfield, Cong. ch. and Sab. Sch., to const. C. M. NICHOLS, H. M.,	100 00
Wakeman, Cong. ch.	10 00—306 76

ILLINOIS.

Chicago, South Cong. ch., to const. Rev. E. F. WILLIAMS, H. M., 91.20; N. E. Cong. ch., 73.88; do., a friend, 100; Millard-ave. Cong. ch., 14.73; A friend, 100; E. Rathbun, 20,	399 81
Elgin, Cong. ch.	64 53
Farmington, Cong. ch.	59 90
Galesburg, 1st Cong. ch.	1 00
Hennepin, Cong. ch.	8 00
LaMoille, Cong. ch.	8 50
Lockport, 1st Cong. ch.	11 36
Marysville, C. T. Morse,	1 00
Milburn, Cong. ch.	10 00
Morris, Cong. ch.	16 45
Oak Park, E. W. Lyman,	75 00
Plainfield, Miss M. E. Smiley,	2 00
Quincy, 1st Union Cong. ch.	77 27
Rockford, W. S. Curtis, D.D.	5 00
Watseka, Mrs. N. D. Graves, 1; Miss E. P. Graves, 1,	2 00
Wilmette, Cong. ch.	73 00—814 82
Legacies.—Pittsfield, Rev. William Carter, in part,	300 00
	1,114 82

MISSOURI.

Eldon, A friend,	10 00
Independence, Harriet N. Pixley,	2 00
Ironton, J. Markham,	5 00
Kansas City, Clyde Cong. ch.	32 18—49 18

MICHIGAN.

Charlotte, 1st Cong. ch.	25 00
Lansing, Plymouth ch.	45 42
Metamora, Pilgrim Cong. ch.	7 53
Richland, Cong. ch.	21 00
Solon, Cong. ch.	2 50
St. Clair, Cong. ch.	31 38
St. Ignace, 1st Cong. ch.	7 10—139 93
(Utica, amount credited to Utica, N. Y. in March "Herald," should have been from Cong. ch., Utica, Mich.)	

WISCONSIN.

Arena, Cong. ch.	10 00
Black Earth, Cong. ch.	7 00
Genesee, Cong. ch.	11 23
Kenosha, Thomas Gillespie,	5 00
Koshkonong, Cong. ch.	5 65
Leeds, Cong. ch.	3 66
Madison, Cong. ch., to const. WILLARD H. CHANDLER, H. M.	100 00
Platteville, Cong. ch.	25 40
Salem, William Munson,	53 00
Windsor, Union Cong. ch.	26 70—247 64

IOWA.

Chester Centre, Cong. ch.	35 50
Cresco, Cong. ch.	5 00
Creston, Joseph Foster,	1 00
Dubuque, 1st Cong. ch.	66 12
Glenwood, A. D. French,	3 00
Iowa City, Cong. ch.	74 25
Manson, Cong. ch.	7 20
Osage, Cong. ch.	10 25
Sheldon, Rev. L. W. Brintnall,	5 00
Stacyville, Cong. ch.	7 49—214 81

MINNESOTA.

Granite Falls, Cong. ch.	13 00
Hamilton, Cong. ch.	3 40
Leach Lake, Mr. and Mrs. Henry J. King,	25 00
Rochester, Cong. ch.	21 62
Shakopee, "Pond family,"	5 00—68 02

KANSAS.

Green, J. and F. H. Pettijohn,	1 00
Manhattan, H. V. E. Marshall,	8 00
Ottawa, Mrs. J. B. Perry,	10 00
Whitfield, Della Park,	5 00—24 00

CALIFORNIA.

Rutherford, R. McComb,	5 00
San Francisco, Rev. J. Rowell,	25 00
Santa Cruz, Cong. ch.	5 00—35 00

COLORADO.

Valmont, W. A. Davidson,	70
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	10 00
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WASHINGTON TERRITORY.

Seattle, Plymouth ch., with other dona., to const. Rev. F. H. TAYLOR, H. M.	60 00
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CANADA.

—, C.	100 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Free Reformed ch., for Africa, 150 Florins,	62 16
Sandwich Islands, Maui, Rev. T. B. Hascall,	15 00
Turkey, Constantinople, Nicola Koo- zojuk Oghloo,	13 20
Turkey, —, A thank-offering, in memory of Asher Wright Dewey, for education of missionary children,	50 00—140 36

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,168 68
For Misses Kimball and Johnson, at Van,	150 00
For Ceylon, for completion of Odo- ville Female Boarding-school Build- ing,	2,550 00
For Western Turkey — expenses of missionary lady,	240 00—11,108 68

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	350 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Falmouth, 2d Cong. Sab. sch., 10; Milltown Cong. Sab. sch., for Turkey, 70.58; Portland, Chinese class of 2d Parish Sab. sch., for boy in Tung Cho, 10,	90 58
NEW HAMPSHIRE.—New Boston, Pres. Sab. sch., for Pasumalai Seminary, 30; Temple, Cong. Sab. sch., 2,	32 00
VERMONT.—Bennington, 2d Cong. Sab. sch.	20 00
MASSACHUSETTS.—Braintree, 1st Cong. Sab. sch., for Paoting-fu school, 25; Natick, 1st Cong. Sab. sch., for India, 50; New Bedford, North Cong. Sab. sch., 30; Pittsfield, Mis- sion children in Miss Salisbury's school, for Mrs. Harding's school, Sholapur, 30; do., for Misses Fairbank and Harding's schools, Ahmednagar, 30; Shelburne Falls, Cong. Sab. sch., 2.67; Somerville, Franklin-st. Sab. sch., for Kioto Training-sch., 40; do., for Madura Mission schools, 35,	242 67
RHODE ISLAND.—Pilgrim Sab. sch., Pastor's Bible Class,	75 00
CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch., 61.15; West Winsted, 2d Cong. Sab. sch., 50,	111 15
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for two special catechists in Madura, 36;	

Clifton Springs, Mrs. M. R. Harrington, for schools at Harpoot, 25; New York, Penny Aid Soc., for Japan, 10; Rodman, Cong. Sab. sch., 20,	91 00	ALABAMA. — Marion, Chil. Soc., for child in Africa,	13 60
NEW JERSEY. — Hoboken, 1st Pres. Sab. sch., for scholar at Harpoot,	40 00		789 85
ILLINOIS. — Payson, Cong. Sab. sch., for scholar in India,	29 00	Donations received in February,	28,680 73
OHIO. — Springfield, "Ruby Band,"	15 00	Legacies " "	7,338 65
IOWA. — Osage, Cheerful Givers,	15 75		36,019 38
WISCONSIN. — Welsh Cong. Sab. sch., "Jesus' Young Workers,"	6 00	Total from September 1, 1883 to February 29, 1884: Donations, \$186,293 31; Legacies, \$39,488.88=\$225,782.19.	
KANSAS. — Delmore, Cong. Sab. sch., 1.85; Lawrence, Plymouth Cong. Sab. sch., 6.25,	8 10		

DONATIONS RECEIVED FOR CENTRAL TURKEY COLLEGE, AINTAB, TURKEY.

The following sums have been secured for this College since January 1, 1883: —

Donations for the general work, as follows:—	
Miss Burgess, 100; David Whitcomb, 150; Mr. Williston, 250; Mr. Carter, 100; Dr. Haydn, 100; collected by Dr. Haydn, 82.35; Fletcher Estate, 500; special gifts, 30; Marquand Estate, 5,000; in all,	6,312 35
For the Goodell professorship,	1,183.00
For the president's house, by Mr. Farnsworth, 500; Mr. Grover, 500; Mr. Denison, 250; American Board, 1,250; in all,	2,500 00

Collected by President Trowbridge in England, and expended for various uses of the College,	1,055 00
A lady from London for the Medical Department, railway securities, estimated as worth	6,000 00
Total,	\$17,050 35

The institution is in great need of additional buildings and endowments in order to do its best work.

(Signed) JAMES S. GORDON, *Treasurer*.
BOSTON, March 8, 1884.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE.

Alfred, Cong. Sab. sch.	27 00
Bar Harbor, Philip T. McGown,	1 00
Bucksport, Elm-st. Cong. Sab. sch.	16 00
Cumberland Centre, Cong. Sab. sch.	16 00
East Madison, Friends,	2 25
St. Albans, "W. S. S.,"	1 00
Temple, Cong. Sab. sch.	2 25
Weld, D. D. Tappan,	1 00
Wilton, Cong. Sab. sch.	8 50—75 00

NEW HAMPSHIRE.

Amherst, Cong. Sab. sch., 10; Mrs. Sarah Dodge, 10,	20 00
Charlestown, Cong. Sab. sch.,	5 00
Claremont, "B. C.," 25c.; "S. C. C.," 25c.	50
Haverhill, West Cong. Sab. sch.	3 50
Hudson, Cong. Sab. sch.	7 75
Keene, 2d Cong. Sab. sch.	30 00
Lisbon, 1st Cong. Sab. sch., add'l,	3 75
Manchester, 1st Cong. Sab. sch.	32 83
Nelson, Cong. Sab. sch.	3 75
New Ipswich, J. E. F. Marsh, Jr.	2 25
New London, Ira S. Littlefield.	25
Newmarket, Cong. Sab. sch.	7 75
Pembroke, Cong. Sab. sch.	15 50
Plainfield, Friends,	1 00
Plymouth, Cong. Sab. sch.	5 00
Salem, 1st Cong. Sab. sch.	12 25—151 08

VERMONT.

Brookfield, 2d Cong. Sab. sch.	6 40
Castleton, Cong. Sab. sch.	7 25
Clarendon, Cong. Sat. sch.	5 00
Gaysville, Cong. Sab. sch.	6 05
Highgate, Cong. Sab. sch.	2 27
Lyndon, S. B. Mattocks,	5 00
Lyndonville, Cong. Sab. sch.	12 25

McIndoes Falls, Children of Rev. C.

F. Morse,	3 00
Putney, Cong. Sab. sch.	15 00
South Hero, Cong. Sab. sch.	6 00
Vergennes, Cong. Sab. sch.	10 00
West Holland, Cong. Sab. sch.	6 50
West Pawlet, Welsh Cong. Sab. sch.	1 00
Woodstock, Cong. Sab. sch.	30 00—115 72

MASSACHUSETTS.

Amherst, Anson E., Sarah D., Wm. N., and Margaret Morse,	2 00
Andover, South Cong. ch.	5 00
Arlington, Cong. Sab. sch.	62 75
Barnardston, Cong. Sab. sch.	9 65
Billerica, Cong. Sab. sch.	10 60
Boston, Olivet Sab. sch. and Bible-class, 65; Mt. Vernon Sab. sch., 58.25; 14 Stockholders, 14.07; Phillips chapel, 5; Immanuel Sab. sch., infant dep't, 4; Friends, 1.25; Nellie Crawshaw, 25c.; Charlie White, 25c.	148 07
Boxford, Cong. Sab. sch.	15 00
Bridgewater, Central-sq. Sab. sch.	17 75
Brighton, Cong. Sab. sch.	10 00
Brookline, Robert Kingman,	25
Chelsea, 3d Cong. ch., Floral Circle, 10; "F. W. B.," 25 cts.	10 25
Danvers, 1st Cong. Sab. sch., primary dep't,	10 00
East Medway, 1st Parish Sab. sch., 5.25; Grace W. Russell, 25c.; S. L. I. Rankin, 25c.	5 75
East Somerville, Arthur Roberts,	1 50
Fall River, "Willing Helpers," 20.12; T. T. T. Club, 1.50; Louis Slade, 50 cts.	22 12
Greenfield, 2d Cong. ch., "The Daughters,"	2 00

Halifax, Cong. Sab. sch.	1 50
Harvard, Rev. Geo. A. Perkins,	2 50
Haverhill, H. P. Fairbanks,	2 00
Holbrook, Cong. Sab. sch.	25 00
Lancaster, Evan, Cong. Sab. sch.	18 80
Lanesboro', Cong. ch.	2 00
Leominster, G. J. S. Haynes,	5 00
Lynn, 1st Cong. Sab. sch., Mr. Pat-	
ten's class,	25 00
Malden, Cong. ch. and so.	11 25
Marion, Cong. ch. and so.	11 75
Marshfield, 1st Cong. Sab. sch.	25 00
Milford, Harvest Hill Sab. sch.	1 75
Newton, C. A. Torrey, Jr.	25
Northampton, Cong. Sab. sch., a class	
of boys, 3.75; Friends, 3.50,	7 25
North Andover, Trin. Cong. Sab. sch.	40 00
Northboro', A Sunday-school class,	2 00
North Middleboro', Cong. Sab. sch.	37 50
Norwood, Friends,	1 00
Quincy, Cong. Sab. sch., Miss Hard-	
wick's class,	3 00
Rockland, Cong. Sab. sch., Mrs.	
Hicks' class,	2 00
Rockville, 1st Cong. Sab. sch.	80 00
Siasconset, Cong. Sab. sch.	2 00
South Egremont, Cong. Sab. sch.	17 00
Southville, Cong. Sab. sch.	12 50
South Wellfleet, Friends,	1 00
Springfield, North Cong. Sab. sch., 24;	
Sanford-st. Cong. Sab. sch., 2.60,	26 60
Waquoit, Cong. Sab. sch.	10 00
Wellesley, Cong. Sab. sch.	13 25
Westfield, 2d Cong. Sab. sch., 32.25;	
1st Cong. Sab. sch. 31.75;	64 00
West Granville, Cong. Sab. sch.	10 00
West Somerville, Cong. Sab. sch.	31 50
—, A friend,	25—825 34

RHODE ISLAND.

Providence, Central Cong. Sab. sch.	100 00
Woonsocket, Globe Sab. sch.	13 70—113 70

CONNECTICUT.

Black Rock, Cong. Sab. sch.	13 00
Broad Brook, Cong. Sab. sch.	15 00
East Hampton, Cong. Sab. sch.	22 25
Greenwich, 2d Cong. Sab. sch.	17 50
Hartford, A friend, 2; Four children, 1,	3 00
Marlborough, Cong. Sab. sch.	6 31
Mill Brook, Cong. Sab. sch.	9 00
New Britain, South Cong. Sab. sch.	100 00
New Haven, North Cong. Sab. sch.,	
9.75; "English Hall" Mission Sab.	
sch., Miss Benton's class, 1.25;	
Meta V. R. Fellowes, 2.50,	13 50
New London, 2d Cong. Sab. sch.	100 00
New Milford, Cong. Sab. sch.	30 00
New Preston, Cong. Sab. sch.	17 00
Niantic, Cong. Sab. sch.	8 50
North Haven, Cong. Sab. sch.	51 00
North Stonington, Cong. Sab. sch.	12 50
Norwich, Park Sab. sch. 50; Hattie	
E. Byrne, Florence M. Howard, and	
Ella J. Smith, 75c.	50 75
Old Lyme, 1st Cong. Sab. sch.	25 00
Sharon, Cong. Sab. sch.	25 00
South Killingly, Cong. Sab. sch.	7 00
Thompson, Cong. Sab. sch.	24 00
Torrington, Gertrude A., Benton H.,	
Nellie C., and Raymond F. Hop-	
kins,	1 00
Waterbury, "The Sunshine Circle,"	5 00
Weston, Friends,	3 50
Wethersfield Cong. Sab. sch.	40 75—600 50

NEW YORK.

Antwerp, 1st Cong. Sab. sch.	10 00
Ashville, Cong. Sab. sch.	4 25
Brooklyn, Tompkins-ave. Cong. ch.,	
95; Stuart Fellowes Campbell, 2.50;	
Clara M. and Henry A. Stillman, 1;	
Jennie F. and Isaac P. Culbert, 50c;	
Alonzo, S. Hallett, and Margaret	
Crittenden, 75c.	99 75
Chateaugay, Friends,	6 00

Coxsackie, Upper Landing Un. Sab.	
sch.	2 50
Crown Point, "Willing Hearts"	
Mis. Circle,	8 00
Fairport, Cong. Sab. sch.	1 00
Goshen, Eleanor F. Tracy,	1 00
Islip, Mrs. T. R. Mowbray,	1 00
Kinderhook, Mary D. Van Schaak,	1 00
Newark Valley, Cong. Sab. sch., 10;	
Friends, 10.60,	20 60
New Lebanon, Cong. and Pres. Sab.	
sch.,	23 00
New York, F. Waterman, 1; Miss H.	
E. Burnett, 1,	2 00
Oswego, Cong. Sab. sch.	7 74
Poughkeepsie, Pres. Sab. sch.	35 75
Rochester, M. H. Merriman and fam-	
ily, 5; Katharine L. and Margaret	
Griswold, 1,	6 00
Rutland, Cong. Sab. sch.	9 08
South Hartford, Cong. Sab. sch.	7 50
Suspension Bridge, 1st Cong. Sab. sch.	12 50
Wadham's Mills, Cong. Sab. sch.	6 00
Woodhaven, Cong. Sab. sch.	6 00
—, A thank-offering,	500 00
—, A friend,	1 00—771 67

PENNSYLVANIA.

Allegheny, Friends,	2 00
Centreville, Cong. Sab. sch.	3 00
Philadelphia, Presbyterian Home, 3;	
Friends, 1.50,	4 50
Shenandoah, Cong. Sab. sch.	10 00—19 50

NEW JERSEY.

Freehold, Rev. Frank Chandler, D.D.	1 00
Jersey City, A friend,	1 00
Montclair, Cong. Sab. sch.	40 25—42 25

DELAWARE.

Milford, Friends,	10 50
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VIRGINIA.

Hampton, Louise H. and Edith H.	
Armstrong,	5 00
Poplar Mt., Freddy F. and Jenny	
Bingham,	50—5 50

FLORIDA.

Orange City, Cong. Sab. sch.	5 00
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ALABAMA.

Selma, Cong. Sab. sch., 2.50; Woman's	
Miss'y Asso., 4,	6 50

TENNESSEE.

Nashville, Miss'y Soc'y of Fisk Uni-	
versity,	14 33
Spring Hill, F. A. Thompson,	7 80—22 19

OHIO.

Cuyahoga Falls, Cong. Sab. sch.,	
"Happy Workers,"	3 56
Defiance, 1st Pres. Sab. sch.	6 00
Elyria, I. S. Metcalf and family,	4 00
Lima, Anne Peate,	25
Lodi, Cong. Sab. sch.	25 00
Lorain, Cong. Sab. sch.	14 00
Oberlin, 2d Cong. Sab. sch., 140; 1st	
Cong. Sab. sch., 50,	190 00
Palmyra, Welsh Cong. Sab. sch.	5 00
Randolph, Cong. Sab. sch.	5 50
Ravenna, 1st Cong. Sab. sch.	25 70
Richfield, Cong. Sab. sch.	9 00
Wauseon, Willie E. Bruce, 50c.; Liz-	
zie Sawyer, 50c.	1 00—289 01

ILLINOIS.

Bartlett, Cong. Sab. sch.	18 00
Bowensburg, Cong. Sab. sch.	6 75
Carey Station, Ada M. and Edna A.	
Smith,	50
Chenoa, Cong. Sab. sch., 3.10; Mrs.	
H. W. Lynch and Hattie A. Lynch,	
50c.	3 60

Chicago, N. E. Cong. Sab. sch., 22; N. E. Cong. ch., Young Peo. Miss'y Soc., 10; Lake View Cong. Sab. sch., 5; D. H. Hood, 2; Friends, 2; Mrs. A. F. Higgins, 1; Rev. G. S. F. Savage, D. D., 1; Ralph Hobart, 75c.; Rob't. Ward, 25c.,	44 00
Danville, Ruth Yeomans,	50
Granville, Cong. Sab. sch.	22 50
Ivanhoe, Cong. Sab. sch.	30 00
Lombard, Cong. Sab. sch.	41 35
Lyonsville, Cong. Sab. sch.	18 50
Macon, Cong. Sab. sch.	2 32
Medora, Wm. E., Clark, and Irvine Stowe, 75c.; Newton Palmer, 25c.	1 00
Morris, Cong. Sab. sch.	4 55
Oak Park, Cong. Sab. sch., 150; Onward Mis. Sab. sch., 25; Roy J. Tompkins, 25c.	175 25
Pittsfield, Cong. Sab. sch.,	7 50
Rockford, 1st Cong. Sab. sch.	25 00
Roseville, Cong. Sab. sch., 6.75; Girls' Mission Band, 5,	11 75
Sandwich, Cong. Sab. sch.	10 67
Wataga, Cong. Sab. sch.	6 00
Waukegan, Hattie Wells, 25c.; Georgie Thacker, 25c.; Florence Thacker, 25c.; Dora Harter, 25c.	1 00
Wheaton, Friends,	1 00
Willmette, Cong. Sab. sch.	78 50—510 24

MISSOURI.

Crocker, Rev. Jno. Vette, 1; Arthur Arnold and Daisy Lawson, 75c.;	
Amanda C. Pickering, 25c.	2 00
Hannibal, Cong. Sab. sch., infant class,	5 62
Iberia, Cong. Sab. sch.	1 00
Independence, Madison N. and Mary Ann Pixley,	1 00
Kansas City, Clyde Sab. sch.	10 50
La Grange, Ger. Cong. ch.	2 00
Lathrop, Mary L. Patch,	25
Lebanon, Annie and Mary Greenleaf, Springfield, Friends, 13.25; Children of N. J. Morrison, 1,	5 00
	14 25—41 62

MICHIGAN.

Hancock, Cong. Sab. sch.	10 00
Hillsdale, Friends,	2 95
Utica, 1st Cong. Sab. sch.	4 00—16 95

WISCONSIN.

Alma Centre, Allie J. Hobart,	25
Beloit, A boy,	10
Emerald Grove, Cong. Sab. sch.	10 00
Genesee, Cong. Sab. sch.	10 00
Menomonie, Cong. Sab. sch.	14 75
Milwaukee, Cong. Sab. sch.	3 50
Pewaukee, Cong. Sab. sch.	5 11
Plymouth, Mabel and Bertie Rindell,	50
Quincy, Mrs. C. C. Berry,	2 00—46 21

IOWA.

Anamosa, Cong. Sab. sch.	15 00
Corydon, Cong. Sab. sch.	5 50
Des Moines, Grinnell Jones,	5 00
Dubuque, Cong. Sab. sch.	27 00
Durant, Cong. Sab. sch.	4 00
Manson, Friends, 1.15; 11 children, 1.10,	2 25
Maquoketa, Cong. Sab. sch.	7 75
Monona, Cong. Sab. sch.	5 00
Montaur, Cong. Sab. sch.	25
Murray, Cong. ch.	1 00
Muscatine Cong. Sab. sch.	20 00
New Providence, Fred H., Sam'l H., Cornelia H., and Lydia B. Cutter,	1 00
Red Oak, Lucy Cooke, 25c.; J. A. Kilbourn, 25c.	50
Sabula, Cong. Sab. sch.	2 25
Victor, Minnie E. Gridley,	25—90 75

MINNESOTA.

Brainerd, Tracey D. and Laura E. Veon,	50
Grand Meadow, M. E. Sab. sch.	5 00
Minneapolis, 1st Cong. Sab. sch.	40 45—45 95

KANSAS.

Carbondale, Cong. Sab. sch.	1 00
Green, Friends,	3 25
Louisville, "M. H. S."	75—5 00

NEBRASKA.

Ashland, Cong. Sab. sch.	7 25
Creighton, 1st Cong. ch.	2 28
Crete, Children of P. Weidman,	1 00
Genoa, Children of Rev. C. H. Crawl- ford,	1 25
Grafton, Cong. Sab. sch.	2 50
Mainland, Cong. Sab. sch.	3 25
Plymouth, Cong. Sab. sch.	73
Steele City, Cong. ch.	5 00—23 26

CALIFORNIA.

Cloverdale, Cong. Sab. sch.	28 25
Lugonia, Rev. J. G. Hale and family,	5 00—33 25

COLORADO.

Denver, 1st Cong. Sab. sch.	31 75
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WASHINGTON TERRITORY.

Skokomish, Cong. Mission Sab. sch.	4 00
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DAKOTA TERRITORY.

Huron, Eddie L. Kimball,	25
Jamestown, Margie M. Wells,	25
Vermillion, Mabel P. and Harry W. Bascom,	50—1 00

TERRITORY OF NEW MEXICO.

Albuquerque, Cong. Sab. sch.	8 64
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CANADA.

Cookshire, Mrs. John Goodwin,	25
Eaton, Geo. Skinner, 1.50; Mrs. B. F. Hubbard, 25c.,	1 75
Kingston, 1st Cong. ch. and Sab. sch.	3 25
Montreal, Am. Pres. ch. Tanneries Sab. sch.	32 00
Wingham, Cong. Sab. sch.	5 00—42 25

NEW BRUNSWICK.

Sheffield, Cong. Sab. sch.	13 05
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WEST INDIES.

Barbadoes, F. S. and E. A. Dimmick,	50
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JAPAN.

Osaka, Rev. W. W. Curtis,	5 00
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SANDWICH ISLANDS.

Makawao, "Mission Band" of E. Maui Sem'y,	20 00
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TURKEY.

Broosa, Rev. T. A. Baldwin and wife,	10 00
Harpoet, Dr. Hagop,	1 25—11 25

Previously acknowledged,	4,010 19
	3,384 55
	7,394 74

Received by the Woman's Board of Missions and acknowledged in <i>Mis- sion Dayspring</i> for April,	54 75
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